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Record of Christian Work

VOL. 40. JANUARY, 1921. NO. 1.

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Thou crownest the year with Thy goodness.—*Psalm 65.11.*

GIPSY SMITH'S FIRST CONVERT.

The day after I came to know Jesus as my Saviour, as a lad in my father's gipsy wagon, the world was a new world to me. I could not help singing. In those days I could really sing! I never got wrecked even on the high C's!

I went out on my work as usual,—I was in the lumber business,—selling clothes-pins at twopence a dozen. The first house I came to the lady bought some, and I asked her if she would like to hear me sing. My heart was full. I wanted to tell her about Jesus. I was afraid and unable to speak, but I knew many hymns. She said yes, so I sang:

"Who'll be the next to follow Jesus?
Who'll be the next the cross to bear?
Someone is ready, someone is waiting;
Who'll be the next the crown to wear?"

Then I saw her tears, and I was so afraid that as soon as I finished the hymn I took to my heels and ran as fast as I could!

Twenty-five years later I was holding a parlor meeting in a certain city. Among the ladies present was one who came to shake hands with me after the meeting.

"Well, Mrs. Chivers," I said, "I am glad to see you! You used to buy clothes-pins from me when I was a little gipsy boy. Do you remember one day when I sang for you and ran away?"

"Yes," she said, "and let me tell you about it. My daughter, a girl in her teens, was in the room, and as you sang she came and stood beside me. When you had gone she said:

" 'Mother, if a poor little gipsy boy is able to love and confess Jesus I think I ought to love Him too.'

"So we kneeled down together, and my daughter gave her heart to Jesus. She is here with me today, and has now children of her own, and all these years she has been a true follower of Jesus."

Sing the gospel, if you have a voice! You never can tell in whose hearts your words may find a lodging.

RELIGIOUS THOUGHT AND ACTIVITY.

Week of Prayer, January 2-8.

The topics issued by the Federal Council of the Churches of Christ in America, based on those issued by the British Evangelical Alliance but slightly modified to meet the requirements of American churches, are as follows:

Sunday, 2nd. Texts for sermons and addresses: Psalm 121. 1; 133. 1; John 16. 33; 17. 20, 21; 2 Corinthians 13. 14.

Monday, 3rd. Thanksgiving and Confession.

Tuesday, 4th. The Church Universal.

Wednesday, 5th. Nations and Their Rulers.

Thursday, 6th. Missions among Moslems and Heathen.

Friday, 7th. Families, Educational Establishments, and the Young.

Saturday, 8th. Home Missions.

Brief American Jottings.

President-elect Harding is a Baptist, the first of that persuasion to be elected president.

A Catholic daily paper has been established at Dubuque, Iowa, with the title, "The Daily American Tribune."

The Interdenominational Association of Evangelists plans to change its name to "Interdenominational Evangelistic Association," and also to change its requirements for admission of members, etc.

An exchange compares the ministers who leave the atonement out of their teaching to the disloyal factory hands in the ammunition plants, who during the war left the powder out of the shells they made.

Over ninety churches through their pastors or members have accepted the offer of the Bible Institute Colportage Association of Chicago to send posters telling of the great need of sound evangelical literature. These placards find a place in church lobbies and parlors.

The Knights of King Arthur, the church fraternity for boys, is hereafter to be in the direct charge of its founder, Dr. William Byron Forbush. This society has during the past twenty-eight years enrolled over 130,000 young people, and has added thousands to the membership and working force of our churches. Information may be secured of Dr. Forbush, whose address is: Dreamolden, Media, Pa.

January 17-23 has been selected as National Thrift Week for 1921. Last year 633 committees reported regarding its adoption. The idea is that a sentiment for thrift created during this week should result in the sustaining of thrift throughout the year. It is promoted by the Y. M. C. A.

In 1919 there were 766 new religious books published in England, and 695 in the United States. Of these latter 150 titles were brought over from England, so that the actual number of religious books originating in this country was 545. This is about 7 per cent of the total number issued, which was 8549.

The Macmillan Company, which already does a large business in imported books, is now assuming the agency in this country for The Cambridge University Press and also for the Society for Promoting Christian Knowledge. This will mean the addition of hundreds of important titles yearly to the Macmillan lists of English books.

The 103rd annual report of the American Sunday School Union gives encouraging word of the operations of that much-needed agency. Over two hundred missionaries were on the roll for whole or part time. When one man had over a hundred schools under his care, who can estimate the influence for good among the young people and the homes in the needy sections where the Union works?

The Methodist Book Concern at Cincinnati, Ohio, recently celebrated its centennial with distinguished functions. While its primary purpose is to provide religious literature, its assets are now held at $7,000,000, and last year it paid a dividend of $400,000 for retired ministers. A movie film depicting Methodist history and the various activities of the Concern since its inception, entitled, "Along the Years from Yesterday," was shown, and was warmly received.

The migration of negroes to the North during the last five years has created a grave problem in many cities. In New York the negro population has grown to

280,000, the largest number of negroes in any city in the world. Only 80,000 of this number are connected with any church. The Congregationalists of Brooklyn are trying to assist in the solution of this problem by establishing a great church or community center which will cover an entire block. One feature will be an auditorium for worship.

According to the United States Bureau of Standards 93 cents out of every dollar of Uncle Sam's money this year goes for war, past, present or to come. Only one cent out of every dollar goes for education and the improvement of the public health. Copies of this remarkable analysis of our national budget may be secured on application to Dr. E. B. Rosa, United States Bureau of Standards, Washington, D. C. According to this analysis the national government is levying a tax of $50 this year upon every man, woman and child in the United States, so that of this amount $46.50 goes for war and militarism.

The flow of immigrants to this country, which was arrested by the war, has recently been resumed in increasing volume. The number arriving in April, 1920, was 40,135; in May, 47,935; in June, 58,823; in July, 66,021; and in August, 73,382. The largest number is of the Italian race, then Greeks, Syrians and Armenians, English and Belgians. To meet these incoming multitudes the Committee on Ports of Entry, which was formed several years ago by the Home Missions Council and now includes in its membership Catholics and Jews as well as representatives of the Protestant denominations, has increased its missionary workers at Ellis Island from 7 to 15.

Second thoughts regarding the proposals for church union which were adopted by the recent Lambeth conference of the Anglican church, are not so enthusiastic as those the proposals at first evoked. The question is as to the direction in which the Anglicans are heading. Just prior to the Lambeth Conference the high churchmen of the establishment held an Anglo-Catholic Congress in London, culminating in the celebration of high mass, in which twenty bishops in cope and mitre took part. The Bishop of Zanzibar has appealed for the primacy of the holy father, surrounded by his college of cardinals.

Romanist ideas and practices are more or less of a menace to Protestantism in the American Protestant Episcopal Church too.

Specimen Christian Endeavor Activities.

The societies of the Birmingham Christian Endeavor Union, Alabama, in rotation, conduct meetings at the tuberculosis camp, the Old Ladies' Home, a school for girls, the Pisgah Home for Women, and four other places outside of their own churches. The program for Christian Endeavor Week was carried out by practically every society in the Union, the first time that such concerted action had been taken by the Union as a whole.

Los Angeles County, California, assists in the support of a chaplain at the county hospital, and coöperates in the Floating Christian Endeavor work done at San Pedro harbor. Last year they conducted a three months' evangelistic campaign, during which 1000 decisions for Christ were made. The county plans to take up Christian Endeavor work among the Spanish people this year. The evangelistic superintendent of the Union, who did unusually good work in preparatory and follow-up work as well as during the evangelistic campaign, also prepared the best Christian Endeavor booth exhibit ever seen at the county convention.

At Christmas time the New Britain (Connecticut) Union held a Christmas Giving Rally, to which each society brought gifts of food, clothing and toys. These were distributed to the needy people of the city and vicinity. During Christmas Week last year they also entertained all the children from the children's homes of New Britain, about one hundred in number. Games were played, refreshments served, and each child was given a present and a bag of popcorn. The Union holds services at the town home for the poor every Sunday afternoon, and a service at the Erwin Home for aged women every other Tuesday evening. For six weeks during the summer the Union held open air Sunday services at six p.m., in a park not far from the center of the city, where many of the city people spend their Sundays. This

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custom the Union has followed for several years, and they reach a large number of young people who do not attend any church.

Local Evangelism.

At the Buffalo meeting of the Northern Baptist Convention the following report by the Committee on Evangelism, Rev. T. J. Villers, chairman, was unanimously adopted:

"We believe that our year's program should be so planned that two periods shall be kept uninterruptedly for this most fundamental work. As heretofore including enlistment week, let November, nature's harvest thanksgiving month, be set aside for a great ingathering month for all the churches throughout our convention territory. Then the Easter season, which by common consent offers a most propitious opportunity, should be similarly used to the fullest extent.

"We request the department of evangelism in our Home Mission Society to prepare a suggestive program, calling the attention of every pastor to the time and importance of it all; and we further request that all other denominational programs shall be kept far enough away from these two periods to afford the churches an uninterrupted chance to prepare for them and to effect measures for conserving the results. Evangelism in the broadest New Testament sense is the thing most essential to our church life. Nothing must supersede it. Nothing can.

"In the last analysis, no matter how numerous and commendable the denominational plans may be, success or failure lies with the local church. We succeed just in proportion as the members themselves do the work of evangelists. If the disciples themselves fail to become disciplers of others, there is little hope that our Lord will do any mighty works in that place."

World Sunday School Convention.

The fire which destroyed the Tokyo auditorium resulted from defective electric wiring. It started at ten minutes to four o'clock, when the lights on the dome bearing the inscription, "I Am the Light of the World," were turned on. The building, which had been constructed of light material covered with stucco, was entirely burned within a few minutes.

One feature of the gathering reflecting the seriousness of the Far Eastern question was the almost entire absence of Chinese and Korean delegates. For so keenly do the Christians of these two nations feel on the matter of what appears to them to be Japanese injustice that they cannot bring themselves to fellowship even with Japanese Christians.

The accredited foreign delegates were as follows:

Siam, Formosa, Africa, Netherland Indies, one each; Holland, 4; India and Scotland, 5; South America, 6; Australia, 7; Hawaii, 8; England, 9; China, 17; Philippines, 29; Korea, 44; Canada, 75; United States, 513; Japanese, 813; foreigners in Japan, 275. Total 1814.

From the report presented by the world committee at Tokyo we cull these details:

Approximately two-thirds of the 45,000 Sunday school membership in Turkey perished in the horrors of the deportations. Many of the survivors are still refugees across the border in Russia, or in Mesopotamia.

Armenian Sunday school work will be largely in orphanages for the coming five years.

Thirteen British missionary societies are at work in Syria and Palestine. The first steps towards a Sunday school union were taken last summer.

The Anglo-Persian agreement makes the prospect for good government brighter, and with it the prospect of Sunday school effort.

Nowhere is the change wrought by the war more marked than in Mesopotamia. The British occupation has made this vast fertile valley a safe place to dwell in. All parts of Arabia are more accessible than before the war.

The secretary for Japan proposed a larger and more efficient program for Sunday school work in that land following the world convention. It embraces a summer training school, religious literature and education, a school in Tokyo for training Sunday school specialists, and other features.

Great activity was reported from China. The first Sunday school conferences ever held in West China were carried out with financial help from the Stewart Evangelistic Fund.

The Clergy and Cuban Freedom.

"Cuba Contemporánea," a monthly published in Havana, has an elaborate study by Francesco del Valle on this subject. It emphasizes the patriotism of the Cuban priests during the long struggle with Spain, and the anti-Cuban activities of the Spanish priests. It also mentions the interest which Protestant Cuban pastors,—Deulofeu, Duarte, Someillan, Barredo, Diaz, Planas, and O'Halloran,—took in the cause of Cuban freedom, often at great risks to themselves, as when Alberto Diaz was tried before a council of war and would have been shot if it had not been for his American naturalization. As to the papacy, its attitude to suffering Cuba was much the same as that displayed recently towards Belgium in her agony.

"It applauded and seconded the attitude of the Spanish church in the war. It felt no call to protest against the inhuman methods Catholic Spain was using to exterminate the Cubans. It refrained from condemning by the Index the book in which the Spanish priest Juan Bautista Casas outlined sterner methods than those of Weyler to bring to a close the war of independence. It never once opposed the use of churches as Spanish forts, never protested against the uncanonical practice of Spanish priests fighting and slaughtering Cubans and receiving crosses and military honors therefor. It never once sent a contribution for the relief of the civil population of Cuba, dying of hunger in the towns and cities because of the concentration decrees."

What moral does this publicist draw from these facts? This: "It is time that the Catholic church of Cuba ceased to be Spanish; that its clergy and prelates be identified with our history, and feel an affection for the country; that we demand of Rome that the Cuban church be constituted with regard to the political and social interests of the republic."

Y. W. C. A. Progress.

High schools girls of Philadelphia have endorsed a recommendation for a standardized school dress consisting of simple serge frocks for winter and middy blouses for spring and summer. The movement was started by a group of high school girls attending a Y. W. C. A. conference this summer who agreed to adopt the style and to urge their friends to do the same. The idea, proposed in the larger schools of Philadelphia, has spread throughout the city. According to one of the leaders of the movement, "Many girls who are of average school age have left school and are working because they could not afford the expensive costumes worn by their classmates."

A gift of $25,000 toward the erection of a building for colored girls has just been made to the Y. W. C. A. of Philadelphia by Julius Rosenwald of Chicago who recently gave a generous sum to the Association in New York City for the same purpose. This, when erected, will be the fourth Y. W. C. A. building put up especially for colored girls in the United States in the past year, the others being in New York City, Washington, D. C., and Little Rock, Arkansas. The Y. W. C. A. at the beginning of the war had sixteen centers for colored girls. It now has 58 centers with a membership of over 50,000, two thousand of these being girls of High School age who belong to the Girl Reserves of the Y. W. C. A.

Philadelphia is to the front with another enterprise: a hotel exclusively for women, the first of its kind in that city. "The Betsy Ross" has been suggested as the name of the hotel. One of the features is a cafeteria where meals can be secured in a hurry and where several rest rooms with hostesses make a pleasant social center. A mending and repairing shop where small odd jobs will be done is also a feature. The hotel, formerly an apartment-hotel, was purchased and is being managed by the Business Women's branch of the Y. W. C. A. in Philadelphia. It will accommodate overnight guests as well as guests for a week or more. The enterprise is not subsidized in any way, and is being conducted on a paying, but not profiteering basis.

Fifty-five Associations are at present making surveys preliminary to building and sixty are building residences, apartments or hotels. The various buildings include hotels for travellers, residences for students where colleges do not furnish sufficient dormitory space, coöperative apartments for business

women, residences for girls on low wages, homes for colored girls. In all the building activity of the Association emphasis is being laid on simple, inextravagant building, tasteful but inexpensive furnishings and reasonable profit-producing investments. There are 1153 Y. W. C. A.'s in the United States, most of which will have taken up the housing problem in their community before next spring.

Prohibition Tidings.

The Canadian border is now "The far-flung bottle line."

In the report of the attorney for the Legal Aid Society of Pittsburg the following statement appears:

"While the variety of the cases handled by the Society covers as large a field as ever, the number of applicants has decreased considerably during the past year. Your attorney has been in touch with other social service societies, and they report the same results, and we are of the opinion that the cause of the decline is wholly traced to the fact that prohibition is now in force in our country."

A profitable venture, known as the Temperance Summer School, has been carried out by the Irish Temperance League at Portrush, Ireland. Here the leaders of different temperance, abstinent, and prohibition organizations gathered for a week to gain the most up-to-date information available upon the reform. Methods of propaganda were thoroughly discussed, and plans laid for greater coöperation between existing organizations.

"How and Why Prohibition Came to America," by Harry S. Warner of the Intercollegiate Prohibition Association, has been translated into Japanese, and a copy given to every member in both houses of the Imperial Diet. This same little pamphlet has been translated into Spanish, and is being widely distributed in South American countries. Temperance organizations are using it to good advantage in South Africa, and there have been numerous calls for it in large quantities in India.

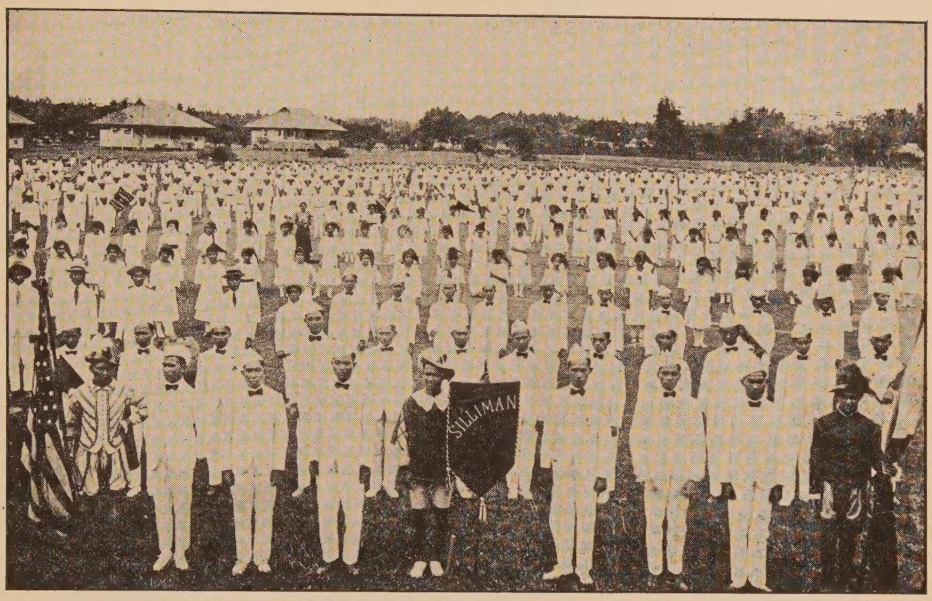
Miss Anna Gordon, national president of the Woman's Christian Temperance Union, has recently returned from a five months' trip in Europe in the interest of prohibition. She reports a strong movement and a growing sentiment in France for prohibition of distilled liquors. This movement is led by prominent women of the country, and is destined to make a considerable impression within the next few years. The French people are watching with interest the effects of prohibition in America. Miss Gordon also told of a strong dry movement in Scotland, which will culminate in local elections in the near future.

"England dry in ten years" is the prediction made by Dr. C. W. Saleeby, British scientist. In a recent interview he said to a newspaper man:

"The day is coming when, as predicted by Sir Henry Crookes, America will cease to export food to England. Great Britain imports five-sixths of her wheat supply. On the day that America ceases to export food England will go dry. On that day the destruction of grain and sugar for liquor will stop. You are making a colossal experiment in this country. Englishmen visiting here carry back stories of the workings of prohibition that will have their effect on the people. Lord Leverhulme, shrewd business man, came here a 'wet' and returned a 'dry.' He said we could pay our debt in five years if we shut off our drink bill."

The members of the local prohibition organization of Chinese students at the University of Michigan recently expressed themselves officially as follows:

"If Congressman Randall could realize his intention to introduce a bill in the next congress making it illegal for an American living in China to engage in the liquor traffic, to take a drink of intoxicating liquor on any occasion, or to belong to any club where intoxicating liquors are served, he would not only become a great friend of China but also a great helper of the Chinese Students' Prohibition League. For the sole purpose of the League is to prevent foreign brewers from carrying their business bodily into China. Prohibition work is nothing if America is dry and at the same time China becomes more wet. The real success of the prohibitionists is to drive all liquors from the surface of the earth, for this alone means benefit to everybody."



SILLIMAN INSTITUTE, DUMAGUETE, PHILIPPINE ISLANDS.

This picture was taken on Silliman's 19th birthday, on the athletic field of the school. During the 19 years 10,067 students have been matriculated; 163 have graduated from the Junior College, and 246 from the high school department. One hundred have come to the United States for further education. Over 125 gave their lives to Christ during the past year. Over the chapel platform hangs the picture of Dr. Horace B. Silliman, whose generosity made the school a possibility.

When prohibition went into effect the grape growers of California were in despair. One or two even committed suicide, others rooted up or prepared to root up their vineyards and plant grain. Suddenly a market developed, so enormous it seemed like an oriental dream. Now they are getting six times the prices formerly given for their crops. Instead of $60 an acre some even get $500 an acre clear profit. The increase in value of the California grape crop will be from $30,000,000 to $31,000,000.

The grapes are dried at the vineyards and shipped to large cities here and abroad, where they are soaked in water and used for a drink instead of claret wine. Drying simply takes away the water; the acids and tone remain. The vineyardists had raised huge sums to defeat prohibition!—*Dearborn Independent.*

European Snapshots.

The Presbyterians in Scotland are discussing whether they shall permit laymen to be elected moderators of their General Assembly. The law of the church forbids this at present.

In Bohemia the 500 Catholic priests and 40,000 laity who recently threw off Romanism, have now organized themselves into a "National Czecho-Slovakian Church." Their numbers have since been reinforced by the Bohemian members of the Old Catholic movement of 1870.

At the great world convention of the Friends 10,000 delegates recently assembled in London. *The Christian World* says the discussions centered in three subjects: (1) The need of maintaining a living silence,—a silence full of events,—in meetings for worship; (2) the increase of social intercourse among members, irrespective of barriers of class or of opinion; (3) the extension of religious education. One of the proposed methods of Quaker propaganda was what the early Friends called "Threshing meetings," that is, meetings in halls not usually used for religious purposes, where

the way of life cherished by the Friends might be publicly declared.

Statistics of the Overseas Department of the National Young Women's Christian Association, just published, show that there are still one hundred and thirty-one Y. W. C. A. secretaries in eight countries of Europe in which work was started for the first time during the war. They are all continuing work that has become permanent in each country, and has been urged by the governments represented. They are in France, Belgium, Czecho-Slovakia, Italy, Near East, Poland, Roumania and Russia, in seventy-two centers altogether.

A Bible School for converted Russian war prisoners was started this fall in Germany, under the leadership of Pastors Zhack and Kroeker. Twenty students have been enrolled the first year. The Gospel Committee for work among war prisoners in New York City has voted to give $1500 towards the support of the training of several students at that school, the students to be chosen out of the converted war prisoners in France by Pastor Fetler after his arrival in Europe.

Beginning six years ago with the Commission for Relief in Belgium Mr. Hoover has directed various forms of aid to the war-stricken peoples of Europe. The most poignant and the vastest of these charities has been the feeding of the millions of children whom the war left waif, under-nourished and orphaned. Winter before last more than six million children were fed through American charity. Last winter the number dwindled to three million, and it was thought that the men who had been doing this work would be released this year. But Europe has not straightened itself out economically. The closing in of cold weather finds three million children again facing no alternative to starvation except American assistance.

The Methodist Centenary plan has taken over the child welfare and social service organization of the Methodist Episcopal Church in Denmark, already the strongest of its kind in Europe and now to be enlarged. An estate with a sixteenth century castle has recently been purchased near Odense. Bishop Anton Bast of the Danish church says:

"We use every inch of our property, from cellars to roofs. I got the idea of roof gardens in New York. They are proving invaluable for the care of city children who know no playground other than the street."

Canon Johnson of Manchester Cathedral pleads in the C. M. S. "Gleaner" for organized prayer groups for missions in every C. M. S. parish in Great Britain. He declares the limitless possibilities of intercessory prayer constitute a great unexplored land of promise into which Christians should immediately advance.

"During the last six months we have seen bright glimpses of this land. Last autumn C. M. S. workers throughout the country gave themselves to earnest, long-continued prayer, and in March we saw the answers coming in, wave upon wave, like breakers on an Atlantic beach. There are 3000 parishes supporting the Church Missionary Society. If ten would enlist in each we should have an army of 30,000 intercessors praying daily for the work. The question is not only, How much money can we offer for missions? but also, How much time for prayer can we offer for missions? We must take hold of God with both hands, with the grasp of self-despair."

Upon returning to America from the seventh extended journey he has made to the war-stricken lands since 1914, Mr. John R. Mott reported as follows:

"The task of the American Y overseas is certainly unfinished. We are at this moment serving in Europe, Asia, and Africa not less than 2,650,000 soldiers and sailors of the Allied armies and navies, in addition to all that we are doing for the American forces. We are also ministering to nearly 500,000 prisoners of war not yet repatriated, and to approximately 100,000 members of labor battalions. This makes a total of at least 3,250,000, or over three times the present enlarged membership of the Young Men's Christian Associations in America. None of these figures include the fields and forces for which the British Associations hold themselves responsible.

"It is a highly significant fact, the full force of which has not yet been fully appreciated, that the war work of the American Y was so well done that virtually every land in Europe, the leaders of which were

in a position to see this work or to know anything about it, are today clamoring insistently for the nation-wide extension of this particular American Association movement, and not for that of any other organization."

The proposition to allow Sunday games in the public parks of Birmingham, England, was rejected by the City Council by 58 to 28 votes. A writer in the "Sunday School Chronicle and Christian Outlook," London, quotes the following, found in a "Teacher's Magazine" for January 1817, taken from a report made by a select committee of the House of Commons on Education:

"With regard to children, a due observance of the Sabbath, when it once becomes habitual, forms perhaps the strongest restraint from evil with which a young person can be surrounded. It is the best outward defence of all virtuous conduct, and is broken through with the greatest difficulty. No means will produce any radical improvement in the morals of the people upon a general scale which do not prominently include the religious observance of the Sabbath."

The religious life of Prof. Masaryk, president of the Czecho-Slovak republic, is the subject of an article in *Christianisme au XXième Siècle.*

In his student days, when preparing a thesis for the position of docent in the University of Vienna, he made a special study of suicide as a characteristic phenomenon of modern society, and traced it to the ever-extending irreligion. The remedy against this social sickness he found in piety alone. Some time later he abandoned Catholicism to identify himself with the infinitesimal Protestant minority of Austria, a brave thing for a young instructor in the University of Vienna to do. When he was charged later with being an enemy of religion he declared in a public meeting that he prayed daily, and in the Austrian parliament affirmed that he had never been an atheist. His religious interests have drawn down upon him much ridicule, and he has been nicknamed "the moralizer" in the past, but he is now honored by the Bohemian nation as hardly any person since the days of Hus.

Here and There.

The World's Student Christian Federation was the only international organization which did not fall apart during the war. The German branch has trebled its numbers since 1914.

It is reported that Mrs. Annie Besant, the one time wife of an English evangelical clergyman, refuses to countenance the leading Indian nationalist, Mr. Ghandi, on the ground that he is more of a Christian than a Hindu. Yet he is not a confessing Christian, though devoting a part of each day to meditation upon the teachings of Christ. So thoroughly antichristian is the great leader of international theosophy!

Dr. Zwemer points out that the present unrest in Egypt is not only political but religious. The educated Moslem young men are breaking with their old ties, and they are uncertain what faith to lay hold upon. They assert that they are Moslems, but in practice they have given up the ceremonial prayers, the prescribed fast of Ramadan, the formal washings, and the chanting of the Koran. All classes are permeated more or less with discontent, but the students are the most radical in their spirit, and they have been the most troublesome politically.

During the past year, the British and Foreign Bible Society has published the Scriptures in nine new forms of speech, —five for Africa, one for China, one for Northern Canada, one for Argentina, and one for the South Seas. This means that every six weeks the gospel has spoken in a fresh tongue.

The total on the Society's Historical Table of Languages is now 528. Of these, 151 fresh names have been added since the present century began. The list now includes the complete Bible in 134 forms of speech, and the complete New Testament in 124 more.

Relief activities have so improved the condition of the natives in Syria that the industrial work, which for a long time was essential in order to keep them alive, has been discontinued by the American Red Cross, so that energies may be centered on other work and other districts that are more in need of attention. The greatest

problem is to care for the thousands of starvation-made orphans who have been committed to the care of the organization. A large sum of money must be obtained to do this.

The November issue of "Asia" told of plans for a five-year American scientific expedition to interior Asia, organized by that magazine in coöperation with the American Museum of Natural History and the American Asiatic Association. It is assumed to start with, that man evoluted from the ape—oh, years ago! "How that evolution was accomplished, what primitive man looked like and how he lived,—these are subjects upon which there is much theory but as yet very little fact." To get at facts in what is believed to be the cradle of the race is the primary object of the expedition, but more accessible facts as to Asiatic animals and birds, reptiles and fishes, and existing aboriginal tribes will also be collected. There ought to be missionary value in the latter.

A Shanghai daily relates that the Chinese take delight in crossing the road directly in front of a swiftly moving motor car. Their theory is that when in bad luck **a demon is actually dogging their steps.** Now if the victim can just manage to get by a car traveling at high speed, he runs a good chance of leaving his spirit-pursuer to take the full impact of the Hudson Supersix. The narrower the margin of safety for the Chinaman the more fatal to his follower.

Personalia.

Another evangelistic singer gone! Harry L. Maxwell of Greencastle, Ind., died last October 24th, aged 54 years. The older order of evangelists and singers is moving on fast.

Redwood Bailey, the famous American Indian, was arrested some time ago, it is said, for a "seditious" speech made to a street crowd. The cop taking him in charge said:

"If you don't like this country, why don't you go back where you came from?"

War Workers will be interested to know that Dr. Guy Potter Benton, formerly president of Vermont University, who rendered such conspicuous service with the Y. M. C. A. in various important positions in France, and later as chief educational director for the Army of Occupation at Coblenz, has accepted a position with the United States Army as educational consultant to the commanding general, Major General Francis J. Kernan, of the Philippines, and sails for his new post of duty at an early date.

William G. Pigueron of New York, architect and builder, has retired from his profession and will devote the balance of his life to religious and philanthropic work, as a volunteer. This announcement was made at the fall rally of the Evangelistic Committee of New York City. Mr. Pigueron has accepted the chairmanship of the auxiliary department of the Evangelistic Committee, and will become its director, and will also supply two or more paid workers to coöperate with himself. Mr. Pigueron is a Harvard graduate.

A memorial tablet to Dr. J. Wilbur Chapman was recently unveiled in the Fourth Presbyterian Church of New York City, of which he was once pastor. The inscription reads as follows:

In Loving Memory of
Rev. J. Wilbur Chapman, D. D., LL. D.
1859—1918
Pastor of this church 1899-1902
An evangelist of world-wide renown
Moderator of the General Assembly 1917-18
Entered into rest Christmas Day 1918

A heart aflame with love of his Lord, a mind richly stored with the learning of the Word, a tongue inspired by the spiritual eloquence of the truth, a voice full of all tenderness and persuasive pleading, a hand ever open to the needs of men, he preached the gospel in the world for thirty-six years, bringing many sons to glory.

He that is wise winneth souls. Proverbs 11. 30.

The Work of Browning Settlement. Mr. Herbert Stead, who has labored for a generation in this difficult London field, is the son of a Congregational minister. In the last *London Quarterly Review* he gives some account of his stewardship.

Round Top in winter.

"Providence put into the hands of the settlement certain great movements of social beneficence. The provision of work for the worthless on a national scale was first obtained by the Queen's Fund for the Unemployed, which her Majesty allowed to be stated as initiated by herself at the suggestion of the settlement. The movement for old age pensions, played with by both historic parties in the state and dropped by both as involving an expenditure too colossal for either to undertake, was mysteriously entrusted to the settlement, and carried, after ten years' agitation, to victorious enactment. The demand for national old age homes in place of the workhouse was also launched by the settlement, and by a wonderful answer to prayer was made legally possible. The settlement also pressed on the authorities the solution to the housing difficulties of London, to be found in improved locomotion,—a better organized system of transit for sweeping the central and congested populations out into the suburban area. The strategy of Providence so disclosed seems to have proved to the working people beyond dispute the genuine purpose of the settlement to ameliorate their lot."

A unique feature of the settlement life is its labor week, which begins on the first day of every May. The speakers are drawn from the general staff of the labor movement in Great Britain and the continent. Some years ago a declaration was drawn up by these leaders, which was signed by twenty-five past and present members of the labor party in the House of Commons, "with one exception including all the most important and powerful leaders of the party." This statement of "The Fellowship of Followers" Mr. Stead deems the most memorable document in the political history of British religion since the Solemn League and Covenant. The statement is simple enough:

"Jesus said, If any man would come after Me let him deny himself and take up his cross and follow Me. Meaning to follow Him, the undersigned are enrolled in the Fellowship of Followers."

We have here, then, "a company of men avowing themselves followers of Jesus and stating that their one aim is to make His will prevail in public life, to diffuse a religious atmosphere in the legislature, to give statutory expression to the care for the widow and fatherless and homeless and crippled and aged and all that have need, to take stumbling blocks out of the way of love to God and love to man, to make real the fatherhood and brotherhood as manifest in Jesus."

City Neighbors.

I thought the house across the way
Was empty, but since yesterday
Crêpe on the door makes me aware
That some one has been living there!
—New York Tribune.

In Glasgow they tell of a resourceful clergyman who is never at a loss for a retort. He was once called to the bedside of a very wealthy but stingy man.

"If," he gasped to the clergyman, "if I leave several thousands to the church, will my salvation be assured?"

Whereupon the divine responded: "I wouldn't like to be too positive, but it's well worth trying."—Tit-Bits.

A copy of the Russian Bible can be procured and sent to Russia for a dollar, the New Testament and Psalms for 35 cents, including shipment.

Canton Hospital, founded in 1835 by Dr. Peter Parker, a graduate of Yale, is said to be the oldest missionary hospital in the world, and the first benevolent institution in China.

Five of the ten Methodist bishops who oversee the work of that church in the Orient sailed from Vancouver on the same steamer recently. They will be the leaders in the era of Centenary expansion.

The "Life of Faith" reports that the Government of India is prepared to grant to the Church Missionary Society sufficient land to start six agricultural schools in the Telugu country. The need now is for missionaries with such training as is required to establish the schools.

The gruesome character of heathen burials in Siam is revealed in a station letter from Petchaburi.

"We live within hearing distance of twelve temples, and as the cremations always take place there, day and night almost without ceasing the din of the tom-tom drum and Siamese music is heard, in connection with theatres and gambling.

"The preparation for placing a corpse in the urn for cremation one would not choose to see a second time. It would make a long, horrible, spooky story, fitting to be told on Hallowe'en, when ghosts are abroad; but out here it is the commonest of sights for old and young, even to the smallest children.

"One of the little school boys, aged eight, came bursting into the school room one morning. He is a stutterer.

"'D-d-did you hear the fireworks at my house yesterday? Oh my, we did have fun! M-my grandmother was burned. They had to separate her body into three parts to put it into the urn. I stood by and saw them. Maa! and how it did smell!'"

Missions in Paraguay.

Mr. John Hay, director of the Inland-South-America Missionary Union furnishes us with information that helps to a better understanding of the need of Paraguay, to which reference was made in a recent issue.

Missionaries of his Union have been in Villarrica since 1912, where they carry on evangelistic, colportage and medical work, day and Bible schools, and a church. A city block has recently been acquired, which will allow for expansion. The Salvation Army is also well established on similar lines in that city.

Work has been carried on in Concepcion and other parts of northern Paraguay since 1902. Investigations among the Indians lead to the belief that their numbers are decreasing, and many of those left are planning to migrate to the Argentine Republic. Missionaries of the South American Missionary Society have been laboring among the wild tribes of the Gran Chaco for over 30 years.

There are vast regions in which there is still no witness for Christ, which the older agencies hope will be taken up by the new mission planned by the Disciples of Christ, thus avoiding overlapping and confusion.

American University at Cairo.

The American University at Cairo was launched last October. Classes began work in the first two years of the collegiate department, with 110 scholars.

The Anglo-Egyptian agreement affords opportunity for a unique experiment in the Near East. Alone and first of all Arabic-speaking and Moslem countries touching the Mediterranean, Egypt is to make the venture in self-government along modern lines. It is felt that the American University at Cairo can play a helpful part in nation building.

"One of the most noticeable facts," says Dr. Watson in reporting on his recent visit to Egypt, "is the increasing emancipation of women in Egypt from the laws of seclusion and self-effacement which have governed them in Arab and Moslem society in the past. Formerly to be unveiled was a sign of immorality as well as of immodesty: only by adopting Western dress could the implications of an unveiled face be avoided. But now the streets of Cairo are dotted with figures that have cast away the veil, or reduced it to the barest formality. Egyptian women can now be seen walking alongside

of their husbands, instead of following ten paces behind them. The recent nationalistic demonstrations helped to bring into sharp relief the increased liberty which Egyptian society is ready to allow to women, for at that time they marched in public processions, some on foot and some in carriages. They carried flags and national banners, and even addressed public audiences. They served as pickets in the days when government officials were striking. However, womanhood in Egypt has an enormous road to travel, for it is still a fact that intellectual fellowship between men and women is almost universally unknown, and the percentage of illiterates among women is a shade worse than 99 per cent."

The Fundamentals in China.

"There is a growing tendency in certain quarters to undermine and attempt to minimize what we hold to be the fundamental tenets of the Christian faith," writes L. Nelson Bell, M. D., of Tsingkiangpu General Hospital, "and we are sorry to say that many men have come to China bringing these same doctrines. It is only necessary to cite one of many instances to show the extent to which this is being carried: A professor in one of the largest universities here in China has been teaching his pupils that the miracles of Christ may be divided into three divisions,—those which we may believe, those which are doubtful, and those which we cannot believe.

"Because of this kind of teaching a group of several hundred gathered here in Kuling have organized to promote the teachings of the fundamentals in China, and I have been requested to send you the enclosed statement, and ask that you give some notice of it in your magazine. We feel that we can no longer allow such detrimental teaching to continue without protest."

The statement, among other things, desires to represent to the home boards and supporters the vital importance of accepting for missionary service only such candidates as will handle aright the Word of truth; of electing upon the faculties of Christian institutions such men and women as will uphold the Christian fundamentals; of watching carefully against the attempts, by text books or otherwise, to influence students and leaders towards beliefs and activities contrary to sound doctrine; and of electing delegates to a proposed National Christian Conference in 1921 who will faithfully uphold these standards.

India's Hunger for the Word.

One of the most interesting features of the work nowadays, we learn from Rev. F. C. Aldrich, superintendent of the Meerut district, India, is the great hunger and thirst on the part of the people for the Word of God. "We cannot get Scripture portions and gospel tracts in sufficient numbers to meet the great demand which exists from day to day and on all sides in this connection. Our workers will reach a heathen festival gathering, and in a very short time will sell several thousand copies of Scripture portions, and distribute thousands of tracts to the hungry crowds. Then everywhere, along the roads, in the villages, in the fields, over highways and byways, one sees people of all ages going about with a Gospel portion or a tract in hand. And thus the Scriptures make their way into the remotest sections of the country, and the most neglected people get a chance to hear something of the Good News."

In the town of Larpura all the leather workers became Christians at one time. They were not satisfied to have the news of this great change go out amongst the people slowly and in bits. They wanted it known at once. So they had the public drums beaten, and criers went through the streets with the drums, shouting out:

"We, the chamars of Larpura, are all become servants of the Lord!"

In one of the eight circuits in the district there are twenty-nine towns and villages containing people who are as anxious to become Christians, and who would be just as happy as the chamars of Larpura were when they were baptized and publicly acknowledged as Christians, but it is the old story,—no workers to care for the people. "The workers are very much overworked. One man has forty-one towns to his charge, and another has forty-three. Imagine a pastor at home with such a circuit to care for!"

The results of a "Revival Month" were: 5051 meetings of all sorts conducted, when 70,151 persons of all ages heard the Word of God; 1527 baptisms. "There could have

Bishop Warne baptising new converts in the Meerut District, India, assisted by three native ministers.

been ten times that many, had we been prepared to care for people thus baptized. Our workers distributed freely 53,784 tracts in various languages, and sold 11,863 Gospel portions and ten complete Bibles. Twenty-five heathen shrines were destroyed. The work was greatly helped by the voluntary assistance of 391 laymen, most of whom were from among our village Christians. A Hindu priest became a Christian, and another is on the point of doing likewise. The former is now in training for Christian service. Everywhere and amongst all classes there is great hunger and thirst for the living Word of God, and we count ourselves happy in that we are permitted to assist in God's response to these hungry hearts."

Kruland's Need.

A picture of need and opportunity is visualized by Mrs. Walter B. Williams of Nana Kru, Liberia: a black, living, human cable, stretching for 8 unbroken miles between the towns of Sobo and Wissipo on the Kru Coast of Liberia; each link in that cable a Kru man or woman, young, eager, intent on hearing the missionary speak. They had come from many different towns for that purpose. The busy missionary only gets down that way about four times a year, so the opportunity to hear must not be lost. Hundreds had accompanied him upon the road. The neat mud and thatch churches had been too small to hold the congregations; services had been held in the streets.

Some newly appointed chiefs of a tribe numbering many thousands were there to beg the missionary man to visit their towns and talk God-palaver and stir them up; young men, friendly and well disposed towards the mission.

"If only we had a good man to put into the Borroh country," sighed the missionary, "what a work we could do for God there!" But there is not a single preacher to set in the midst of these thousands of Gospel-hungry natives.

There were men in that human cable who would have knelt down in the sand and clasped both hands around the missionary's ankles in gratitude, and then would have leaped to their feet with a shout of joy, had the missionary been able to tell them that he had a teacher for their hundreds of bright, mentally-starving children. The shout would have been: "Now our town will have a man who fit to read and write!" Grown men have come to the missionary, and said: "My eyes are dark; time pass for me to savvy book; so, see, I put my boy in your hands; don't let him grow up a fool and waste his life like I did." More ambitious fathers of families have pleaded for themselves: "Teacher, my heart lives to get book; every night I pray God to crack my head so I fit to get book

inside." Imagine a coast line a hundred miles long and many miles wide, with hundreds of towns and thousands of children, and not a single Protestant schoolhouse in all that area save the Nana Kru Mission School!

There were girl-mothers in that cable raising glistening eyes that pleaded: "Teacher, lift the curse from my name!" Only a year ago one of them had been a student in the mission, respected, care-free, just a slip of a girl who on the threshold of womanhood had been taken in marriage by a young Christian man of her tribe. After long hours of unrelieved agony in childbirth,—for there is no chloroform nor ether on the Kru Coast, nor any doctor to administer it if there were,—her baby daughter refused to take the breast from the mother, though taking it readily enough from other women. And this put upon the mother a curse in Kruland, for everyone in such a case believes the girl-mother had committed adultery sometime, and had not confessed it; hence her newborn baby turns against her to expose her sin. Thousands and thousands of pagan African mothers, before their newborn babies are allowed to take the breast, are subjected to a severe ordeal of questioning as to their former life and associations with men; if a mother refuses to answer, the people beat her or sasswood her.

In all that area of Kruland there is not a Christian doctor, or nurse, or hospital, or dispensary!

A Link with Livingstone.

After twenty years' service in the Luapula valley the missionaries of the London Missionary Society, Livingstone's old society, have erected a stately cathedral. "Central Africa's one and only," writes Dan Crawford. "No mere empty, echoing building, but crammed with many hundreds of natives." His story continues:

When the great day drew near for the official opening, I was requested to come from far away ('You are all the bishop we have,' said the invitation), and do the deed of consecration. Many Europeans drew in from the scattered suburbs, the government official was there, even high Anglicans came, and I opened the great Gothic door with a large ivory key carved from an elephant's tusk killed in the marshes around the Mofwe lagoon. When the great King Kazembe arrived with his retinue I thought of the good Livingstone in glory looking down at this cheering consummation of his path-finding long ago. Then I poured out on the dense crowd the living Word for which the good doctor died, ringing out his last message:

"My Jesus, my King, my Life, my All,
I again consecrate my life to Thee!"

All this recalled the dear old hand-to-mouth, heart-to-heart days when my wife and I came down from the north, the very first to follow up Livingstone to his grave, —grave of his heart, rather. Through the mists of memory I can see ourselves following up the Luapula, due south. Escaping death a dozen times, at last we drew near the historic tree under which his heart lies buried. Finally, faint but pursuing, we land on the edge of Ilala country, barest and weirdest of terrestrial spots. Soon we strike the Luwe, where the doctor, right weary indeed of that endless splash and the hard fare he endured, rested from his labors. But the tree is not reached yet, for on the other side of the Luwe we move along, floundering through the woods; tall grass and marsh-path there is none. They camped on that memorable day round the Mupundu tree, an old fire stone, (genuine find this!) used to steady the doctor's pots, being sole survivor.

Immensely fine and inspiring was it to see the camp-fires flare up round the "Livingstone tree": this Mupundu shooting up to the stars a stately column, and every gleam from the faggots lighting up Jacob Wainwright's deeply cut tablet, Livingstone's truest memorial by a true negro friend. Scenting a function the Ilala folks have drawn out from their hamlets for miles around, and here we are crowding the forest; himself, the Chitambo, chief chairman of our memorial service. The first service, mark you, ever held on the sacred spot; ours the first prayers to ascend in supplication at Ilala since the dying hero yielded up his soul! England, far away, did it 'on the grand' when it swung back the Abbey doors to let him in, the weary wanderer's grave watered by a nation's tears. But there was no Chitambo there, no Ilala folks there who had wept him dead,

no stately Mupundu tree with its genuine carved memorial in Africa by an African. "Talking trees," the native calls any such with a cut-out name on it,—talking, indeed, this one, and how eloquently!

We have the black-and-white of Livingstone's "Journals" for it that when he lay adying in the far interior he—not he!—he did not cast longing eyes to snug, comfortable England; did not long for a national funeral in the Abbey; did not want them to open the Abbey doors and let him in to sleep with king and sage. We have the cold ink of the great man's diary for it that he longed—and keenly!—to sleep in the Africa he had loved and lived in. Read it:

"June 25, 1868. We came to a grave in the forest. . . . . A little path showed that it had visitors. This is the sort of grave I should prefer: to lie in the still, still forest, and no hand ever disturb my bones. The graves at home always seemed to me to be miserable, especially those in the cold damp clay, and without elbow room; but I have nothing to do but wait till He who is over all decides where I shall have to lay me down and die."

From Central America. The *Guatemala News* of the American Presbyterian Mission tells the following story:

In a small town of Guatemala a woman named Mercedes Morales operated a saloon with a flourishing trade. Four years ago she was going through a bunch of old papers, when she came upon a sheet nearly destroyed by rats. It was a page her son had torn out of a gospel songbook some years before. She read it, thought it must refer to angels in heaven, and spoke to her son about it. He explained that they were followers of Christ.

"But are they in heaven?" she asked.

"No, right here on earth," was his reply.

"Well, I want joy like that," responded the mother, and went to find the one woman in town who had a Bible. She borrowed it, and sat up all night reading it. The following day, when customers came for drinks they were told:

"You can't get any more liquor here. The woman who used to sell it does not live here, but a Jesus-believer."

She poured out the barrels of liquor, and now keeps a little store where she sells needles, buttons and dress goods. No one comes into her store without receiving a tract. When a missionary passing through the town not long ago held a meeting, seven men and one woman accepted Christ.

Such incidents are of course very disturbing to the Roman clergy of Central America. A Spanish Baptist preaching in the "Levitical" city of Leon, Nicaragua, says that his presence in the city has caused as much noise as President Wilson's in Europe! "In my first service I could not speak a single word because of the shouting. A mob carried out the benches into the street, and when I went out to recover them a rain of stones came down upon me and my wife. The uproar went on increasing, until at midnight the roofs of our house were broken and the stones came inside. We asked for police protection, but in vain. Then we prayed to the Lord, and He answered at once, for in a few moments the mob broke up and left us in peace.

"In the morning they came again, and I went out to visit the authorities, who told me that I was disturbing the peace of the city. I must leave immediately, because in Nicaragua they were all Roman Catholics, and they did not want the Protestants to come and 'salt the city,' *i.e.*, bring a curse upon it. For three days we could not get out. At last we had nothing to eat, and day and night the stones fell upon the house. At night they threw burning bundles into the house, and the smoke enveloped us and we could hardly breathe. Finally the editor of *Central America*, with some liberal lawyers and other members of the Liberal party, chased the mob away and stood guard at the house. When I drew up a bill of damages and presented it the chief of police threatened me with death.

"The strangest part is that here we have American soldiers, and the American minister and his troops are under the orders of an Indian bishop, ugly and blacker than the night we were stoned in. It is a scandal for the American flag. They have destroyed my house three times without redress to me. Yet the work of the Lord prospers. I have organized a Sunday school, and a little day school with fifteen children. In

the services we have some thirty persons in attendance."

"A close bond of fellowship has existed between English Unitarians and **members of the Brahmo-Samaj,"** a Unitarian minister is said to have declared at a recent London meeting of the Brahmo Samajists. "We have learned from you your shining faith, your burning passion for God, and your mystic sense of the infinite Spirit." But while the Christian church in India is moving forward to ever fresh and profound conquests in India the Brahmo-Samajes are languishing as Unitarianism is in the West. Their organ, *The Indian Messenger,* writes of the apathy in Bengal toward the mission work of the Somaj. "Old Samajes are languishing for want of workers, old members are disheartened at the sight of their work being almost nullified in the evening of their lives. A new era is dawning in the country, new possibilities are before us. Where is the organization to supply workers, and maintain them?"

Where the workers come from in some Christian communities appears in the North Ceylon report of the English Methodists.

"The quarterly evangelistic tour of the villages is a fact of no small importance. It means that the whole of the church members place themselves at the disposal of the leaders for that day, and go in a body to whichever village is chosen. Generally the day is spent in house-to-house visiting and in compound meetings with a lantern service at night. But in 1919 the day was devoted to button-holing every backslider or any person who was known to have shown any desire to become a Christian. The day's work was very interesting. There was not time to visit two-thirds of those desiring a visit, although the workers divided into small groups and spread themselves over several villages. Puttur was for years the hardest place for evangelism in North Ceylon. The gospel and the gospelers were simply not wanted. Hinduism of the narrowest type held sway. A few years ago the local laborers were few, and a little fearful of heart. But now all this is changed."

A holiness convention has lately been held in the New Hebrides. "It seems," says Mr. Frater, "somewhat incongruous that meetings for the promotion of holiness should be held among a people who fifty years ago were savages of the lowest type, wholly given up to lust, murder, and cannibalism. The campaign started with a series of meetings at Nguna and the adjacent islands of Pele and Emau. For many years the entire population of these islands has been Christian, serving God by lives of devotion. But the younger generation, which did not know heathenism and which is ignorant of the vileness of the pit from which their fathers were dug, is inclined to be careless and forgetful of God. The object of the meetings was to quicken the spiritual life of the younger Christians, so that they might be led to a fresh dedication of themselves to God. The entire population of Pele and Emau attended the services, and the same spirit of devotion and enthusiasm which characterized the Nguna meetings was observable."

Mr. Frater mentions the fact that one of the favorite hymns of the convention was set to the music of the old Scotch Jacobite song, "Bonnie Charlie's Noo Awa'," and sung with great fervor.

Crowds and crowds more like this!
—Dan Crawford.

EDITORIAL.

Reality in Prayer.

Some years ago the writer was at Kansas City, taking part with a number of other workers in a simultaneous evangelistic campaign. Among the others was Mr. Lewis Smith of Boston, the singer.

One day after dinner Mr. Smith was present at a brief gathering for united prayer, and was lamenting the fact that he had no gift of prayer. He was an earnest, devout, prayerful man, we thought, yet he said he realized there was a gift of prayer which he saw other men had but which he felt he lacked.

Presently he went to his room, and took a nap. While he was asleep he had a dream, or vision. He saw himself engaged in prayer. He perceived that he mentioned this worker and that worker by name, praying for each according to his special need; and he waked up to realize that he had been really praying, that he had caught the secret of reality in prayer!

Mr. Smith's case is not different from many another man's. How many there are who feel that they don't know how to pray, that their prayers have no reality! As a result, prayer is not a pleasurable privilege, but a duty or a habit.

Two clues to reality in prayer are definiteness and deliberation. These are interdependent, simultaneous. Like wheels on a wagon they must move together.

There is no place where the indefinite and foggy condition of many a Christian's experience shows more markedly than in his prayer life,—what there is of it. Generalities tend to kill reality in prayer, because they make ruts. They hit nothing because they are aimed at nothing. But definiteness singles out certain objects to pray about, and avoids ruts.

Deliberation in prayer means that you think over all that you say; that you take time to pray thoughtfully; that you follow up your prayer, not forgetting it as soon as the words are uttered. Formal prayer is satisfied to rattle off the words and be done with it. Real prayer wants to know how God answers,—yes or no; and if no, why?

It is said of Luther that he used to argue things out with God in prayer. Dr. Chalmers noted as a characteristic of the prayers of Doddridge that they had "an intensely business spirit." They had the tone and character of reality. They did not seem to be experimenting with God, taking chances of getting an answer or not.

In doing business at the mercy seat let us be definite and deliberate. Give the Holy Spirit time to illuminate our minds, refresh our memories, quicken our sympathies, and enable us to understand our petitions.

James and John came to Lord Jesus one day with this general request:

"Master, we would that Thou shouldest do for us whatsoever we shall ask of Thee" (Mark 10. 35).

That sounds cold-blooded and fresh. How did our Lord meet it? Not by saying "Yes" to this blanket request, and not by reproving their self-assurance, but by requiring them to be more specific.

"Whatsoever! No, I cannot promise that. Just what would ye that I should do for you?"

And then they unbared the specific ambition that was in their hearts.

It would correct much prayer nowadays, and save from unreality, if God should stop us and say:

"Just what is it that you want?"

A New Year Secret.

A Jesuit missionary in Japan made the statement that more religion was probably to be found on the banks of the Suez Canal than in any other place in the world. When asked to explain further what he meant he said that Europeans going out to the Orient too often laid aside all Christian observances and professions as they passed into Asia, and did not resume them again until they returned home.

In somewhat the same way it might be said that the first of January records the discarding of more evil habits with the forming of more good resolutions than any other time in the year. But how many are carried through to the first of February? And how small a percentage continue through the year! St. Paul was not free from just the very difficulty which people today suffer from. "To will is present with me," he writes, "but how to perform that which is good I find not."

As someone has expressed it, "the difficulty with Paul was not more ethics, but more dynamics." Therein is everyone's need. It is not fuller knowledge, but stronger will power to use the knowledge we have. Resolutions may be helpful at the beginning of a new year, but to make these resolutions a fixed habit there must be an invigorated will power to accomplish that which we have undertaken.

In Paul's dilemma he turned to God not only for knowledge but also for power; not only for ethics, but also for dynamics. As a consequence he was later able to testify that in spite of persecution and suffering he was "more than conqueror through Him that loved us."

Here is a secret for a new year of victory over evil within and without, realizing in our lives the present power of the living Christ.

"Forgive Me for My Dry Eyes!"

Agonize, agonize, agonize! Revivals are produced by prayer. Just how, I do not know. I have never met any man who could give me a complete explanation of how prayer produces a spiritual awakening. The fact is unquestioned, the philosophy of the fact is beyond me.

My conviction is that what we need is a demonstration of prayer, not an explanation. We have that demonstration in Christ. How did He pray? "For Jesus during His earthly life offered up prayers and entreaties, crying aloud and weeping" (Hebrews 5.7).

Christ's supplication had a sob in it. Does God hear the sob in your heart as you cry aloud to Him for others? This is what a church official prayed in an after meeting which I conducted.

"O God," he cried, "forgive me for my dry eyes! They have never wept one tear over the lost people in my city."

There can be no revival anywhere where there is no sob in the supplication of the people. God must know that the sob is genuine. No sham emotion will affect God. No spurious tears will win others. Men will turn in disgust from insincere weeping. The tears that triumph must have the heartbreak of God in them.

"An agony of distress having come upon Him, He prayed all the more with intense earnestness, and His sweat became like clots of blood dropping on the ground" (Luke 22.44). True prayer must bleed before it can bless. To pray for others in cold blood belies our belief in Christ's cross.

Prayer that counts is costly. It cost Christ the bloody agony. Dare we kneel with Him in the garden and share His agony? If not, there will be no revival. Redemption of others cost God too much to give it to us at a cheap bargain.—Theodore Henderson in "Association Men."

For Patience and Love.

O Lord and Saviour Christ, who camest not to strive nor to cry, but to let Thy words fall as the drops that water the earth; grant to all who contend for the faith never to injure it by clamor or impatience, but speaking Thy precious truth in love, so to present it that it may be loved, and that men may see in it Thy goodness and Thy beauty; who livest with the Father and the Holy Spirit, one God, world without end. Amen.

Our Book Table.

We hope our readers take the time to read the notices that appear each month in the department "Our Book Table."

As much care is devoted to this as to any other feature of the magazine. The purpose is to give not so much critical reviews as more or less extended notices of worthwhile books of religious value, whether relating to the tenets of the faith or to the church and its activities. This month, for instance, in keeping with the subjects of prayer and praise which are being stressed, a number of new books on prayer and several new hymnbooks are given notice: a service which will help those who wish to be informed of the latest publications along these lines. For next month we are canvassing the publishers for new books dealing with efficiency and equipment.

No restrictions are imposed upon our corps of reviewers. They are specialists in their lines, and are at liberty to say just what they think, even though their views may not always coincide in details with the personal views of the editors.

Thoughts on Prayer.

You can work without praying, but it is a bad plan; but you cannot pray in earnest without working.—J. Hudson Taylor.

True prayer is not a matter of times and seasons and stated forms, but a sharing of life under all conditions with the unseen Friend who is always there.—E. A. Burroughs.

I'm not much of a church-goer, but I will say this, that when we were at such-and-such a place in 1915, and I and a few others found ourselves practically cut off, I got the wind up badly and thought we were done for. I knelt down and prayed right out, and as soon as I had prayed my nerve came back, and in the end we did get away.—From a Soldier's letter.

The most essential element in any home is God, but we are willing to do almost anything for God except to use Him. Yet the thought of God is the most practical of all thoughts. It solves problems, eases loads, unties hard knots, smooths out complications. The God-thought is the most deeply educational for children.

Plan your day so that you will have a little while with God. Once in twenty-four hours reach up and touch the Infinite. It is well to do this alone. It is better to do this with your family.—Frank Crane.

How J. Hudson Taylor Prayed.

I had never heard any one pray like that. There was a simplicity, a tenderness, a boldness, a power that hushed and subdued one, and made it clear that God had admitted him into the inner circle of His friendship. He spoke with God face to face, as a man talketh with his friend. Such praying was evidently the outcome of long tarrying in the secret place, and was as a dew from the Lord. I have heard many men pray in public since then, but the prayers of Mr. Taylor and the prayers of Mr. Spurgeon stand all by themselves. Who that heard could ever forget them? It was the experience of a lifetime to hear Mr. Spurgeon pray, taking as it were the great congregation of six thousand people by the hand, and leading them into the Holy Place; and to hear Mr. Taylor plead for China was to know something of what is meant by the effectual, fervent prayer of a righteous man.

Long Prayers.

At the meetings of the Congregational Union in England, objection was raised against long prayers in gatherings for public worship. Doubtless it is desirable that some rule should be observed in regard to this matter.

In the seventeenth century the order was different from anything we can today conceive. On fast days, for instance, Puritan leaders would follow one another in succession in prayers of two hours each, and it does not appear that the people were fatigued by the sacred exercise. In the succeeding century some relaxation was observed, but even then it was deemed desirable by the members of a Baptist Church at Bristol to pass a resolution that no one taking part in a meeting for worship should exceed half-an-hour in prayer. In later times such exercises have tended to grow still shorter. But does not much depend upon the praying person, and again much upon the substance of the prayers? Many of us would give our all to hear Richard Baxter, John Howe, or William Twisse engaged in heart-searching communion with God, although we had to listen for two hours in each case!—The Christian.

All in the Good Book.

"The religious knowledge of too many adults resembles, I am afraid, the religious knowledge of little Eve," said Bishop Hoss at a Nashville picnic.

"'So you attend Sunday-school regularly?' the minister said to little Eve.

"'Oh, yes, sir.'

"'And you know your Bible?'

"'Oh, yes, sir.'

"'Could you perhaps tell me something that is in it?'

"'I could tell you everything that's in it.'

"'Indeed!' And the minister smiled. 'Do tell me, then.'

"'Sister's beau's photo is in it,' said little Eve, promptly, 'and ma's recipe for vanishin' cream is in it, and a lock of my hair cut off when I was a baby is in it, and the ticket for pa's watch is in it.'"—Los Angeles Times.

The war destroyed many things, but it restored the doctrine of sin.

PRAISE YE THE LORD!

C. Harold Lowden.

What a wonderful thing it is to be able to express real gratitude! We are so prone to take things for granted. Probably we do not mean to do so, but very often there is a tendency to forget to express ourselves when we have been rendered a favor, there being a kind of feeling that our friends and loved ones should know that we appreciate their kindnesses; but how much a hearty "Thank you" or a sincere word of appreciation means to any one, and how little real effort it costs if we just acquire the habit.

I am acquainted with a young man, who, fourteen years ago when he contemplated marriage, resolved to show his wife the same courtesy he had shown her before marriage. He kept his resolution, and the fourteen years have been a wonderful experience for both. By words and acts each has lived in the spirit of "Thank you," and the natural outgrowth is a deep appreciation of one another.

If this is true of our earthly associations, how much more true it should be in our attitude toward our heavenly Father! Yet isn't it true that we are continually asking favors, and rarely, if ever, saying "Thank you" for all of our blessings?

Last August, while conducting a series of meetings in North Carolina, I was being shown through a large cotton mill, and was attracted to one corner of the packing room by a sweet little voice. Naturally I made my way to that corner, and discovered a wee mite of a girl, who, though claiming to be fifteen years of age, looked much younger. From the foreman of the room I learned that this little lady sang from morning to noon, and from noon to night, day in and day out. She refused to sing the popular songs of the day, but voiced her praise in the best loved hymns and gospel songs, going from one to the other with hardly a break. This foreman claimed the whole atmosphere of the room had changed since she had been employed.

After all, isn't praise simply a voicing of our gratitude to God for the blessings that He is continually showering upon us? Shouldn't we emulate the example of the little girl above referred to, and spend our days voicing our heart's gratitude?

What's that? You cannot sing? Perhaps your lips cannot, but your heart can, and if you can get your heart to singing it will show some wonderful results in your life.

I know a prominent lawyer in a church where I once served as organist and choirmaster, who, although he did not know one note from another and could not carry a tune, enjoyed singing about as much as anyone I know. I never saw anyone enter more heartily into the singing, yet anyone standing near him imagined he was within close proximity to a saw-mill. But his heart was all right if his voice was all wrong, and the heart is what counts with God.

Sometimes I feel that the spirit of praise in the church is either dead or soundly sleeping. In the first place, forty or fifty per cent of empty pews suggests the fact that there is very much of a lack of gratitude among the membership. Then the people who do come act as though they were performing a painful duty rather than enjoying a glorious privilege, and instead of voicing their praise in unmistakable tones of gladness one half of the congregation refuses to sing at all and the other half sings in a half-hearted "don't-care-whether-I-do-or-not" manner.

Three years ago I was holding meetings in another section of North Carolina, and was invited to hold a couple of meetings with the negroes. Never before nor since have I heard such singing as came from those four hundred and fifty blacks crowded in that church. I hardly recognized their version of some of the best known songs, but there was no mistaking the feelings that prompted such singing. Utterly oblivious to everything but the thing in hand, they threw back their heads, opened their mouths, and the building fairly rocked. We don't sing that way. We must be so awfully formal and proper, and I fear from what I have observed, it must be considered vulgar to open our mouths more than one-half an inch.

Election night outside my window a

crowd of men yelled themselves hoarse over their favorite candidate. Last Saturday afternoon, at a close game of football between two favorite college teams, the thousands of rooters shouted and sang until the stands seemed to tremble. A couple of weeks ago I passed a large building in which a boxing tournament was being held, and I had to stop and listen to the enthusiasm that was manifested. And yet in a meeting for the glory of God, we His children close up like a bushel of clams, and then wonder why it is so difficult to attract people to the services!

This is one of the big problems of the church today. The members must be made to realize the rich blessings that are being continually showered upon them, and with this realization will come a deep sense of gratitude that can only result in enthusiastic praise. If our candidate or team wins we boast of it to everybody with whom we come in contact, yet in the interest of God our Father and Jesus Christ our Saviour we are afraid to speak above a whisper.

In the graded lessons of the Sunday schools the praise idea is being stressed, particularly for the little tots in the beginners' and primary departments. There is hope that future generations will be greatly benefited by this fact. However, it seems to me we should emphasize it to a far greater extent with the young people and older scholars. Then, too, if I were a pastor, I would make this matter a subject for earnest consideration.

If people would worship God out of a profound sense of gratitude, church attendance would not be affected by weather conditions, by the personal popularity or unpopularity of the minister, by the automobile, or any of the other hundred and one things that now affect it. I am convinced that what we need is greater attention to this fundamental element of real gratitude and appreciation, then the outgrowth will be fewer empty pews, a noticeable manifestation of enthusiasm in the congregational singing, and unmistakable evidences of gladness on the faces of individuals.

Of course, there are the accessories in church worship that provide the right setting for the expression of our heart's feelings, and I would not for a moment think of neglecting them. A minister, after being assured that his own heart is right, should insist that the heart of his choirmaster and organist be right. Good sense and judgment are necessary at all times, and a proper sense of the fitness of things is always desirable, if not always attainable. Anthems, solos, hymns and sermon should be selected thoughtfully and prayerfully, rather than haphazardly, and the music should be rendered to glorify God rather than impress of one's ability.

"Make a joyful noise unto the Lord, all ye lands! Serve the Lord with gladness! Come before His presence with thanksgiving!"

A curious emendation of a great hymn in the Episcopal Hymnal is remarked on in an Episcopalian monthly, *The Chronicle.* Bishop Heber's "Brightest and Best of the Sons of the Morning" runs in the original:

"Say, shall we yield Him in costly devotion
Odors of Edom and offerings divine,
Gems of the mountain and pearls of the ocean,
Myrrh from the forest and gold from the mine?

The answer in the best spirit of prophetism is:

"Vainly we offer each ample oblation,
Vainly with gifts would His favor secure;
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor."

Now the first words of the first line quoted have been changed to *"Shall we not yield Him* in costly devotion," with the implication of yes as answer, which is very different from the spirit of Heber's hymn.

In an interview between Henry George and Cardinal Manning, the former is reported to have said:

"I love Christ because I love people."

To which Manning replied: "And I love people because I love Christ."

"We are moral scavengers, netting the very sewers," said General Booth. "We want all we can get, but we want the lowest of the low."

Religion is betting your life that there's a God.—*Donald Hankey.*

Hope cannot last long without a reasonable faith.

THE SOUL'S APPEAL TO GOD.

I. WHAT IS PRAYER?

Rev. A. D. Belden.

Prayer may be simply defined as the appeal of the soul to God. That definition has the double merit that it emphasizes the petitionary element never entirely absent from true prayer, and yet covers also that type of prayer which is best referred to as communion. For there are many grades of the prayer-life, from the instinctive primitive and unreasoned cry of the soul in peril or pain to the lofty musings and meditations of the saint who walks humbly and daily with his God.

The prayer-life of man lies rooted in his instinctive recognition of his dependence on some power or being greater than himself. This instinctive and primitive sense of dependence expresses itself involuntarily in all animals, man included, in times of sharp stress or crisis when their helplessness is brought home to them. The psalmist who likened the soul's thirst for God to the thirst of the hart panting for the water-brooks, was a sound psychologist. Prayer begins in an instinct as fundamental as hunger and thirst. In Psalm 107 a Hebrew writer of a satirical turn of mind shows us picture after picture of folk in trouble, all of them crying naturally and inevitably "unto the Lord in their distress." "When the devil is sick, the devil a saint would be." Soldiers again and again assured me: "Out there, (meaning the battle-front), we all pray"; "Out there we are all religious." Just as surely as an animal cries out in its pain, so surely does the soul feel after God, if haply it may find Him in the hour of peril. This is why religion can never die, although it may change its forms. Prayer is the heart of religion, and it beats as long as the human heart itself. Whilst there is life there is prayer. Though it may lie dormant and feeble for long it will spring into life immediately at the call of a desperate situation.

Confirmation of these assertions may be obtained in two ways: first and best, by an appeal to personal experience. What does one know of one's own soul in danger or great need? The second is by an appeal to the universality of religion. Wherever man is found in history he is discovered to be religious. Wherever he is found on the face of the earth, he is found worshipping and possessed by some conception of a greater power,—a deity or deities.

It used to be thought that there were certain savage peoples without religion at all. It has since been discovered, however, that primitive peoples often take great care to hide their religious practices, and have thus misled travelers into thinking they have none. There is today no doubt in authoritative circles of anthropological study that religion is quite universal. Religion, and therefore prayer, are thus seen to be natural and instinctive to man wherever he is found, and in this fact we have a strong inducement to believe in the reality of that God to whom the soul of man is thus ever appealing. If there were no such God, or if He were indifferent, it would be the first instance known to science of nature providing a universal instinct or impulse for which no possible satisfaction exists.

Here then is a striking and impressive fact: prayer is fundamental to human nature. Man is so made that he must appeal from his evident limitations to some greater power. The memory of his origin, as it were, is built into him, and abides with him, and like the prodigal son in the far country the sting of ill-fortune or calamity or sharp need causes him to recall his home and the father who waits to bless and to restore.

Men continue for this reason to pray even when they feel to the full the logical difficulties that prayer presents. Prof. W. James says:

"We have in these days of scientific enlightenment a great deal of discussion about the efficacy of prayer, and many reasons are given us why we should not pray, whilst others are given why we should. But in all this very little is said of the reason why we do pray,—which is simply that we cannot help praying. It seems probable that in spite of all that science may do to the contrary, men will continue to pray to the end of time."

Prayer is instinctive. The story of the atheist who spent his life denying the exist-

ence of God, but was overheard to exclaim in a moment of overwhelming disaster, "My God!" is crude perhaps, but perfectly true to human experience. The soul's instinct for God may be crushed and repressed, but in moments of crisis it will find dramatic resurrection. Carlyle was right when he wrote:

"Prayer is and remains the natural and deepest impulse of the soul of men."

Now whatever development prayer may present as humanity rises in the scale of religion, this instinct to make appeal to God is itself never outgrown. It may be motived differently,—an increasing sense of the fitness of things may change its forms of expression and its rationale, but the practice persists.

Dr. Harry Fosdick in his remarkably exhaustive treatment of this subject, "The Meaning of Prayer," has pointed out that this feature prayer is by no means unique among our instincts. The instincts for language and for music begin just as crudely, find just as constant development towards more refined forms of expression, but continue to be just as persistently an ever increasing delight and help to human society. It is a far cry from the tom-tom of the savage to a Stradivarius violin, yet behind both is the instinctive passion of the human soul for musical sound. Similarly, what a contrast between Samson's prayer: "O Lord Jehovah, strengthen me that I may be avenged of the Philistines," and the prayer of Stephen: "Lord, lay not this sin to their charge," yet behind both is the instinctive upward look of the human soul to the God who alone is our strength.

We may, therefore, recognize with advantage distinct stages in the prayer-life of mankind. It begins upon a physical level, and is at first crudely materialistic. It passes on through eras of quite superstitious appeals to God by means of human and animal sacrifices. Gradually there enters an increasing moral sense into the prayer habit, and to the prayer of word and of purely mental appeal is added the idea of coöperation with God,—an increasing faithfulness in the use of such resources of mind and strength as God has already bestowed on mankind.

This increasing moralization of prayer under the dominance of an ever improving idea of God should be regarded as positive proof of the divine answer to human appeal. God has been found of those who sought Him. The more men have sought God, the more God has come into human life, literally teaching men how to pray. So that today we are realizing that true and perfect prayer is achieved only in the perfect correspondence of the soul with God, —mind speaking to mind, heart beating with heart, will coöperating with will, life echoing life. Perfect prayer is indeed without ceasing. It is a perfect balance of equation between "Orare est laborare" and "Laborare est orare."

The governing factor in this historic and psychological development of prayer is of course the idea of God.

Where God is viewed with fear and suspicion, where His generosity is not perceived, prayer is often craven. Where His holiness is unrealized, prayer is often immoral. Where His majesty is obscured, prayer is often irreverent. But as His nature becomes more fully revealed as almighty love, so the appeals made by men find improvement, until in the presence of the God and Father of the Lord Jesus Christ, men find it impossible to pray other than as Jesus prayed.

It is a well known principle of anthropology that the individual repeats in miniature and in general the story of the race's development, and in the story of the individual life something of this prayer development of the race is seen.

Jesus manifested a divine wisdom when He insisted upon making fatherhood and sonship the main key to the understanding of religion. Think of a child's relation to its parent. The appeal of the lesser life to the greater begins at birth, and is at first purely instinctive. It passes at length into a stage of naïve desire for merely material good, when the boy's father is just a penny bank, or chocolate box, or a toy emporium. The child glimpses no moral problem in the father's free supply of all his demands and whims. By the discipline of his unanswered prayers, however, and by the discovery, enriched every day, of his father's will and nature and desires, he learns what to ask for and how to ask for it. His desires and his demands become increasingly reasonable. He does not fly into a temper now when his father says "No,"—he appreciates the reason, and

its wisdom. Not that there is any sense of bondage regarding petition. He does not cease to ask for things. Even when sharing to the full the fellowship of adult life with his father, he will still feel free to make petitions, but his petition now is motived intelligently and nobly. It is important to realize, as we shall see later, that petition persists as an element in the prayer-life. As a child then lives with its father,—so Jesus would have us think,—man should live with God in a relation of personal dependence and personal appeal, growing purer and richer and sweeter the more he grows in the knowledge of the divine Father.

Such is prayer: the soul's instinctive appeal to God, growing increasingly intelligent and increasingly free as God becomes better and better known. God has become better known. Prayer has been crowned with this supreme and vital success.

OUR LORD'S OWN PRAYER.*

Mrs. Henry W. Peabody.

I want to read you our Lord's own prayer, which He prayed out of His heart the last time that He was with His disciples. They were together at the last supper, and it says in that beautiful verse: "Having loved His own He loved them to the end." He knew that He was going away from them to the Father, and if you will read over those chapters in John, the 14th, 15th and 16th, you will remember how He told them again and again in that last talk,—and last talks are talks that are so close, so near, that we never forget them; this was His last talk with those who had walked with Him, trying to understand Him, trying to follow Him;—He talked to them about loving one another. He did not talk to them about very wonderful, miraculous things, but the great burden was: "Children, love one another."

That is what any father or mother would say to a family of children who were not very well disciplined and who made mistakes. If they were going away they would want to know that the children would keep together, and that they would love one another. Jesus said over and over: "My great desire is that you shall love one another," and then He prayed with them for the last time.

Has His last prayer been answered? As we look over the world today, does the world know that God sent His Son, His only begotten Son, that whosoever believeth might have everlasting life? No, the world does not know it, and I think the great reason is because this prayer has never yet been prayed by His church. We have prayed, "Our Father," we have prayed, "Give us this day our daily bread, and keep us from temptation, and deliver us from evil," and we teach our children to pray; but we have not prayed this great prayer for unity, "that they may be one, that the world may know." Instead of being one, very soon after Jesus went away the disciples began to break up into little groups, and a few said, "We believe this way, and therefore we will be separate"; and another few believed another way; and instead of answering that prayer the one family of Jesus began to be a broken family, and that has gone on until today. While we have a common faith in God, and while we love this common truth that He has given us in this Book, and while we claim our salvation through Christ and there is just one cross that stands for all the world, yet we have stood apart, we have not been one, and so the world has not known.

It was a sorrowful time. That prayer could not be answered in the upper room that night. There was something else that went with the prayer. No real prayer is answered unless there is something else with it, and that is the willingness to obey and to do the thing. While we ask God to do, we too must be willing to do. Jesus went out across the brook that last night into the garden, and those who knew Him and loved Him went with Him. Then one betrayed Him, and another denied Him, and the others slept while He prayed alone. It ended over on a green hill far away. He

* Delivered at the Northfield Summer School for Women's Foreign Missionary Societies, July 1920, on Round Top.

had set His face toward the cross, and that prayer's answer depended on that cross, and so He died.

Then something happened. And I have always thought that while I love to come to Northfield, and I have been to many wonderful and beautiful meetings where Christ was honored and held up as the One altogether lovely, the meeting I would rather have attended than any other meeting in the world is not even the last supper with those last words of Christ, but a little meeting of three women who saw Him die, and thought it was ended, and came very early in the morning, while it was yet dark, to the tomb of the dead Saviour,—and He had risen! To have been with those three women would have been a beautiful, wonderful thing. And that is the blessed thing that women can always do. I think God meant women to do it and helps them to do it,—while it is dark, and when hope is all gone, and they can really do nothing, they lovingly and loyally stand by.

It is dark just now. Some here tonight have been hoping so these last twelve months that we were going to see a great united movement where all the Protestant Christians should come together, and the world would believe that God sent Christ because they would see us all together praying and working. We had great hope in that movement, and now the plans which were made with care, some of them good plans but some of them mistaken plans doubtless, have failed. This first great movement of the churches,—most of the Protestant churches of Christ,—came together to pray and to work to bring the world to Him; and suddenly their plans seem to have failed. I do not think they have failed except in the method, which perhaps was not the best method; but then, people have always made mistakes in methods, and God has always helped them to improve and change, so we are not altogether believing that there has been a failure of coöperative effort.

One important thing has been done. We said: "Now in order to do the work of Jesus Christ we must not only pray, we must give, and we must send missionaries all over the world at home and abroad"; and we tried to think how much money would be needed, and that money was to be an offering of love. And we said: "Well, let us try for the first year to get $176,000,000." And people said: "Oh, but that is too much, we could not do that!" Business men said: "What would you do with it? How could you spend such an amount of money?" They had never looked at Japan and China and Africa and India, and realized how it could be spent. But a few had faith to believe that we might do that.

Here was one little fact that gave some of us faith: the bill last year in the United States for perfumery was $176,000,000, and it did not shake the financial world,—neither did it save the world. And as some one said, the women of America last year broke an alabaster box of perfume, worth $176,000,000, which they used on themselves and that was just what we were asking this year to save the world through all these Protestant churches. Since there are twenty-five million Protestants, it did not seem as though it would shake their foundations to give that amount. And then when we looked at other bills, for automobiles a billion, for candy a half billion, for ostrich feathers a quarter of a billion, for jewelry a vast sum,—I am speaking of things that women know and love,—we realized that it was really a small thing, and so we went forward with courage. And let me tell you we have the $176,000,000 all pledged. But the planning was not wise, I think, in one particular, and that particular made it impossible to meet the expenses of the movement which helped to bring the attention of the churches to this work and its needs. So you see in the papers, "The Interchurch Movement has failed." But the ideal has not failed. It must go on with other leadership and with less expensive plans.

Oh, it is going to take life and courage and prayer to go forward, and tonight I just felt I could bring you no other message, because you here on this hillside are the ones who are going to carry out the plans. I do not suppose I shall have a very great part in it, but I shall always be glad that I had a chance to do a little, to see it begin. You girls here tonight are the ones who are going to see Jesus Christ lifted up, and you are going to see all men coming unto Him, if you have His vision, if you follow Him.

You know the joy of working together here at Northfield. Don't you think it would be ever so much better if we had, oh, any number of Northfields? Do you think if the Baptists would all stay over on one field, the Methodists on another, and the Presbyterians on another, we would get along a great deal faster? What is it that brings us *together* on this hilltop tonight? We are Presbyterians, and Baptists, and Methodists, and Congregationalists, and many other "ists," but we are Christians, we have just one Saviour, and there is just one world to save. And isn't it a glorious thing that before there was an Interchurch World Movement there was a Northfield, and a Round Top, and a coming together to learn how to pray and how to look at our work? Why, we women began here to answer the prayer of Jesus!

It isn't very hard coming up to Northfield, to do each year the part that we do here. Are you ready, girls, for the next part? To go across the brook and into the garden, and have people misunderstand you and disappoint you and not believe in you, and think you are absurd and extreme and unpractical? Are you ready to go right through it all, never forgetting Him, knowing that even though it be a cross it is for something so wonderful, so beautiful, so universal, so everlasting, that one would not even turn away from the cross; that it means life, it means service to the uttermost, it may mean death, but it means above all life eternal for the world.

I centre great hope on you here on this hillside. I do not care how old you are. If you are just a little girl twelve years old, I think of a little boy of twelve who said: "I must be about my Father's business"; and it was that determination and that decision that took Him back to be subject in Nazareth. That is where some of you are going. Nazareth was not a very pleasant village. It was not a lovely suburban town. Do you live in that sort of place, where there are not any of the nice Northfield kind of people, where there is only a little church, and things are not very inspiring, and you do not find life interesting, and you are a little impatient to get away? Are you willing to go back and work in that little church and in that little village, and to try to be what Jesus was as a boy in Nazareth? Because if you are then you have started on the lovely long trail with Him, and it is the way that never, never ends until it ends with Him and the Father in His home above.

THE CHRISTIAN'S PRAYER.*

Rev. Harris E. Kirk, D. D.

"And He spake a parable unto them to this end, that men ought always to pray, and not to faint." Luke 18. 1.

This is one of the most encouraging sayings of Jesus, for He tells us very plainly that there is a certain prayer that is always answered; that is, the persistent prayer is always answered. And yet there are two conceptions about prayer in the thought of our Lord that are apparently paradoxical. In the first place, He always teaches us to regard prayer as the most natural thing in the world. He describes it in terms of the home. We are to pray to God as a child prays to a father. If we want bread, ask for bread; if we want water, ask for water. It is natural and easy, seemingly easy, and yet on the other hand our Lord continually teaches His disciples to remember that prayer is very difficult. He is exhorting them all the time to pray, and reminding them of the difficulties and discouragements in the way of prayer, and seemingly combining these two contradictory elements in one.

At the time He uttered this parable something had happened to discourage the disciples. The trouble with those men is the trouble with ourselves. They knew a great deal about Jesus, and they were apt to pitch their expectations a little higher than they should, and somehow perhaps they became convinced that the work was not going well, and began to get discouraged, and to question among themselves whether He had reached the limit of His power. He must have seen that, and so He told them this story in order to enforce the truth that the persistent prayer is always answered.

* Delivered at the Northfield General Conference, August 1920.

Now I am not going to discuss prayer as it is ordinarily understood. I sometimes think if we prayed more and talked less about it we would know more about prayer in the end. But I want to take what seems to me to be the underlying conception of prayer which is outlined in this passage.

The reason our Lord taught the disciples that prayer is difficult was because there is always the possibility of delay and disappointment involved in it.

He tells us to pray like children, but to remember that we do not live in a child's world. We are to ask God for things like we ask our parents for food, and yet we are to remember that the getting of things that we ask for will never be as easy as the getting of food. If a child should ask a father for bread it would be a very simple matter to get him bread. But suppose he should say: "Give me an education," or "Give me a character." No father could give him an education or give him a character as easily as he could give him bread, for these things involve time and struggle and difficulty and hard work, and the success in the long run of that answer would depend considerably on the child's attitude toward the father and his plans. So He warns the disciples about delay.

Here was a woman who had a perfect right to certain things, and she went to the man whose business it was to see that she got those things, and she found him indifferent. He did not fear God, neither did he regard man. What was she to do? She might have gone out of his court and abandoned the rights that she had there, or on the contrary she might have decided to stay there and insist on having her rights; and this is what she did. She persisted, and after a while the judge decided that it was better to grant her prayer than to have her continually coming.

"Now," says our Lord, "let us assume the case. Suppose under certain conditions the governor of this world, your Father, seems to act exactly as did that unjust judge. Even there your persistent demand and wish for that to which you are entitled would get you an answer to your prayer."

Underlying that is a very profound truth: it is this, that the distinctive mark of a man is that he is always trying to improve his condition.

We are never fully contented. Our contentments on lower levels are turned into higher potentialities of discontent as we grow, and we are always striving to improve our condition. That means that we are pitching our desires ahead of our attainments, we are making increasing demands on the future; and so we live and move and have our being in a world compounded of hope and fear. We do not know what is going to happen to us, we do not know what we are going to get, and so we are constantly under a kind of strain, a feeling that we need help and encouragement in getting what we want. And the religious man, of course, is the man who prays, and he prays because he is making certain demands on the future. He is asking for certain things, and he turns unto God, whom he believes to be good and loving and kind, and expects to get those things. So our Lord said: "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you," meaning that that unknown future in which we are obliged to put so many of our desires and wishes is a future that belongs to us by virtue of the fact that God is our friend and God is on our side.

From that point of view of course prayer has the aspect of naturalness. It ought to be as natural an exercise of the soul as breathing is of the body. But then we light upon this painful fact, that every demand we make on the world is met by opposition of one kind and another. So soon as we determine to press forward toward some unattained end or undone thing we become aware of difficulty and pressure, we come upon the pressures of life. We ask for things, and we are denied. They are right things. We reason that we ought to have them, we deserve them; or we reason that because God is good He will give them to us. We ask for them, we seek them, and yet we do not get them; and so we become conscious of pressure, of resistance, of opposition which we have to struggle with. And the danger comes in, you see, just there: when a man becomes aware of the pressure of life, of the denials and refusals of the immediate present to grant him his desires, that man will begin to lose

heart, will become discouraged, and then he begins to faint; that is, he begins to quit. So our Lord in this passage calls attention to the fact that there are certain alternatives that we have got to face in this whole matter of educating the soul in prayer. On the one hand we may take the natural and proper attitude, and pray with persistence and faith; or on the other hand we may take the lower alternative, and faint, quit and give up.

Do you know that the latter point of view is one that is adopted by a great many people in our day? It is probably due to the fact that our age is a very self-regarding and self-loving age, and that in spite of our constant praise of the strenuous life we are all of us more or less aware of our distaste for meeting the natural pressures and difficulties that lie in the way of the development of a strong character.

Let me call your attention to something to which I alluded the other night, concerning the variety of instincts in the human heart.

There are, of course, those natural and primitive instincts that belong to man very largely because he is an animal, the instinct of nutrition and the instinct of reproduction. If man lived in small groups or alone there would be nothing in the world to deny him the satisfaction of those instincts. He would be just like other animals. But those primitive instincts are not the prominent and important elements of our lives, for we are obliged by our gregarious nature to live in groups, and so soon as we become conscious of our larger instincts we find ourselves drawn together in companies and in societies, and there we become aware of certain new instincts and laws and customs and demands,—what might be called certain moralities,—which are designed to restrain and restrict the exercise of those primitive passions which belong to our lower nature. Those are called by the sociologists "herd instincts," and that really is the way society has evolved,—by the collision of the primitive instincts of the individual with the herd instincts of the group, gradually refining, elevating, transforming the character of the individual unit, so that man has risen in the scale of being just in proportion as he has met and properly accepted the pressure of those moral requirements

Rev. Harris Elliott Kirk, D. D.

that grow out of the social organism. We civilized beings have accepted those herd instincts or demands as a kind of second nature, which we know by the name of morality, respectability.

The Demand of Christianity.

But now look at the Christian life, and how different the Christian life is from this social requirement which has succeeded in civilizing and refining! Because it is the first principle of the Christian religion to introduce into the individual mind a new law and a new requirement. Christianity has nothing to do, as such, with morality as men conceive it, or with respectability. There was a time, my friends, when practically all the good people of any consequence in the world were persecuted and in prison. No one would have called Paul a respectable man. Respectability never has been an essential mark of a Christian life, nor has morality, for a man may keep the requirements of his social creed at any given moment and still be far from being a child of God. Christianity introduces into

our lives a certain rigorous and restricted demand that we shall live for ends that are invisible to and not believed in by the world, and therefore the very coming of Christ into man's soul in the first instance is a disturbing force. Christianity must be a disturbing force to us before it can be a tranquilizing force. It must come with war before it can bring peace. That is why you read all through the teachings of Paul of the necessity of the tremendous struggle between the flesh and the Spirit, between the law and the high elements of human nature, as the very sign of the presence and virility of the Spirit of God in the soul.

What happens? So soon as men feel the pressures and requirements of the will of God upon the life they find a conflict set up in their experience between herd instincts, crowd psychology, the morality and the customs of the community in which they live, and the rigorous requirements of Almighty God. They become conscious of an entirely different kind of pressure: that whereas without Christ the pressure had to do entirely with the requirements of the social order in which they lived, and by reason of the fact that they inherited these pressures and were familiar with them from childhood they were quite easy to keep, in this case the very coming of Christ into the soul means war, it means strife. There is that struggle in every soul, in every mind that has contact with Christ, and the temptation is to disregard and set aside the rigorous requirements of God in favor of an easier way. Instead of praying and persisting and striving, we yield and quit and faint.

In our time we are witnessing all over the world—I do not believe at all it is the result of the war, but I do think the war has had a great deal to do with bringing it to its climax,—an increasing disposition to disregard many of the higher requirements even of the herd instincts, not only to set Christian morality and Christian restrictions entirely aside, but even to modify and in many cases utterly to repudiate the requirements of decent society; so that men and women everywhere today are trifling with the fundamental laws of the moral life.

I saw an enormous sign in New York last winter, an electric sign over a theatre, "The Right to be Happy."

Here is a young fellow working for a small salary, and he is charged with the keeping of the money of his employer. He cannot dress as well as he would like, he cannot live in a neighborhood such as he thinks is fitting for him. He has a right to have a good time, he has a right to enjoy his life. Why then should he not take his employer's money?

Here is a girl who has social hunger, a desire for pretty clothes and for pleasures, and finds herself compelled to work hard for a living. She has a chance by the sale of herself to acquire an easier way. Why shouldn't she do it?

That seems to us quite an impossible view, yet it is the kind of teaching that you get in many of the popular novels and stage plays. It is the kind of teaching that is splashed into the eyes of the growing generation from the moving picture screen, and it is the way a great many men and women are thinking about the fundamental laws of life. The very first thing men and women do when they meet these ordinary pressures and requirements that lie just ahead of them is to turn their backs on them, and flee from them and quit.

Of course we can see that that has the elements of disaster in it. It is curious what brilliant literature, false reasoning and specious philosophy are being created by this sort of thing. We imagine that man first chooses his philosophy and then begins to act in accordance with it. That never has been true. Your philosophy does not make you; you make your philosophy. That is to say, you determine to act in a certain way, and then you turn around and select that particular scheme of life that is most in accordance with it. So you find people today, when they are determined to live in this lawless and irregular way, to play fast and loose with morality, with fundamental moral laws, to say nothing of the requirements of God, will turn around and adopt that particular philosophy in the community, or even, where they are clever enough, create that philosophy of life which is most in accord with their point of view.

I think it is Percy Ainsworth who says that principles have to get a long way into our minds before they can get a little way

into our hearts. That is very true about good principles. We have to hear the gospel a long time before it gets a little way into our hearts. But it is not so with bad principles. It is a terribly painful thing to realize that there is an element in human nature that is swift to adopt a bad principle of moral legislation in the interests of laxity and of looseness of life.

Our Lord's Doctrine of Prayer.

All this underlies our Lord's doctrine of prayer; for I started out by saying that He lays down the principle that whatever we are entitled to have in this world as the children of God we can have if we are persistent in seeking it. If our principal responsibility is the development of a character in accord with God, well then He means by prayer not primarily a series of words or forms or even of postures and visible habits, but that instinctive purpose of the soul to persistently and rigorously press on against the multiplied pressures of life in the effort to attain unto that state of life and character to which God wishes us to attain. That is His doctrine of prayer.

Now we are weak somewhere. There are rebels in every man's soul. And we are more than ever exposed to the danger of toning down and loosening the pressures around our life by false philosophy and reasoning that we have a right to be happy.

That brings up this interesting question whether happiness after all is a worthy goal of life, and whether God seems to be busy about this matter of man's happiness, or as busy as He should be. Take happiness as it is ordinarily conceived: it really has no relation whatever to the state of the soul. It is a word we use to describe fortunate circumstances. It is what happens to you. If you find yourself healthy and wealthy and wise at a given moment, why, you are happy. If the world is coming your way, you are happy. And yet did you ever stop to consider that if that is all that you have as a basis of your peace of mind, your peace of mind is exposed any moment to a number of dangers which you cannot prevent by any possible chance? Tomorrow a change in the stock market, or the overturning of a social system, or a little insignificant germ may come along, wafted by the evening breeze, and you may breathe it in, and your happiness is gone! Surely, my friends, we can never persuade ourselves that if we are immortal souls, having an eternal destiny before us, that could ever be accepted as a final register of life's possibilities.

In addition, if God is working to make us happy He certainly is making a mess of it. I often think of a phrase I read in a little book years ago, "Elizabeth Hastings' Experiment in Altruism." One of her young characters is made to say: "The world is buttoned up wrong, and buttoned too high." The whole scheme of providence is not in accord with man's idea of happiness in that sense. But God is going a strange way about it, for history shows time and again that the most deserving people and the best people have not been the happy people, if happiness means external good fortune. On the contrary, the wicked flourish like a green bay tree, and to the righteous man standing on the street corner who sees the wicked go by in his splendid chariot we say: "Behold, he is not in trouble as other men are! He has nothing to worry about." So men have reasoned through all the centuries.

That is not a worthy view of life, and to try to get happiness at the expense of moral stamina and spiritual singularity is a very poor bargain.

What God is really seeking for is not our happiness at all, but the satisfaction of our spiritual selves, the satisfaction of those creative passions and desires which lie at the basis of the immortal soul and which are the distinctive elements of a personality different from the lower order of animals. I said a moment ago that man is the only creature in the world that is striving all the time to improve his condition. That very necessity of improving his condition is an expression of the incurable hunger of his soul for creative activity, and God is conducting the world not in the interest of our happiness, but in the interest of our creative satisfactions; and that process has never been otherwise than painful, if by painful you mean pressure, full of struggle, full sometimes of disappointment; and certainly a process that has in it a great deal of delay.

Our Lord knew that very well, and He

knew that men were tempted to abandon their faith in God because of delay. Here was this woman in the outer courts of that unjust judge's house. He denied her petition by ignoring her request. There was delay, and says our Lord: "Even if God were like that, yet would the woman get her wish. But He is not like that at all, but in full accord with your requirements. Yet I wonder when the Son of man comes again will He find faith on earth."

By "faith" He did not mean orthodox theology. I have heard some most amusing sermons on that text. Would He find the Westminister faith or the Shorter Catechism faith? Personally I think He will find that here in some form, but that is not what He meant. Will He find orthodox Northfield theology in the world? I think He will, but that is not what He meant. Faith there means constancy, it means loyalty. It means that kind of loyalty that is hinted at in the Epistle to the Hebrews, where we are told that without faith it is impossible to please God. Faith there is loyalty. It is impossible to please Him, because without faith you cannot understand Him. Amiel has said that "God is the great misunderstood."

Here is the vast plan for our betterment, so vast that not one of us can understand it, and the aggregate of the human race has not been able to understand it. There are innumerable possibilities and opportunities for misconceiving God, and calling Him bad names, and regarding Him as nonexistent, or as diabolic, or as helpless. Says the Scripture, without loyalty, without that sterling willingness to live constantly in sympathy with the purpose of God, in the presence of mysteries that you cannot at present understand, it is impossible to please Him, because you cannot hope to understand Him.

The Essence of Prayer.

Now, says our Lord, there is another way. Men ought always to pray and not to faint. What then is the very essence, the very life of prayer? It is that determination of a man who believes in God, and believes that somehow and somewhere there is a way through this tangled jungle of a world by which he can eventually attain to the fulfilment of his spiritual self, and so believing it sets his dominant will, reinforced at all points by sound conviction and earnest and definite affection, to continually strive against those pressures that seek to hinder and retard him, until he comes through triumphant.

That is what makes prayer difficult, for really prayer is the register of your conscious growth upward; and no man ever grew upward who did not grow through difficulties.

Let us take a little closer look at this idea of pressure.

When an avalanche starts from some Alpine slope it is but a mass of feathery snow wherein each flake is related to the other very lightly, almost like a mass of feathers. It starts down the mountain, but when it gets to the bottom it is hard ice. The reason of that is just pressure. Those minute particles of snow have by reason of their increasing congestion and pressure toward the centre of the mass been formed into a solid mass of ice.

Now look at human character. It is composed of innumerable actions and thoughts and wishes and desires loosely related and loosely lying together. That is why it is so plastic and so mobile in childhood. The pressures of life are necessary because they tend more and more to consolidate and concentrate the elements of a man's character into a consistent and organic whole. Therefore we meet right on the threshold of our life the fact that there can be no growth without resistance. That is why it is as natural for us to be tempted in this world as it is natural for us to breathe. Many times have people turned on the teachers of religion and said: "We protest against this intolerable world because it is so full of temptation." And the teachers of religion have replied: "Do you know and recall how Paul said, No temptation has taken you except that which is natural to man?"

Now why has God ordained that with all His love and kindness we should yet know temptation and struggle in the development of our spiritual life? Well, my friends, you could not make a good man in any other way.

There is a spurious, bargain counter sort of goodness that you have illustrated in the elder brother of the prodigal son. That

man had never left home, he had never been out with the boys after dark in his life, he had always done his duty. Yet we can see that he was a great deal farther away from the father's heart than that poor, ragged, sinful prodigal. What did he say to the father when the prodigal came back? "All these years have I served thee, and stayed at home and done my duty, and you never gave me a kid that I might make merry with my friends; and now that this thy son, if you can take any pride in him as a son,"—he never called him his brother,—"this thy son has come, why, you kill the fatted calf!" His idea was, you put in so many days of work and you get out so many days of blessing. That is the Pharisee's idea of religion: put in so many prayers, and get out so many blessings.

That is not Christ's idea at all! Have you never noticed that every blessing offered us by our Lord is something that presupposes a long struggle for its attainment? He told us to pray for our daily bread, and we have to work very hard to get it. Isn't that a parable? And if so simple a matter as bread is a thing for which we have to work even when we say, "Lord, give us our daily bread," and believe He is going to give it to us, isn't it reasonable that the higher and more enduring gifts of the soul should be gained in the same way? You cannot have a character without temptation, without striving.

If we are at all alive we know that temptation is one of our heaviest and most trying experiences. The world seems so vivid today, and so full of trial. We are living in a kind of a furnace. We are striving all the time, but the point is, we ought always to pray and not to faint. In the midst of our temptations, in the midst of our trials, we ought never to listen to the siren voice of the devil, reinforced as it is today by the voice of the times-spirit. "Yield, quit, give up; change your principles, and get rid of the pressures!" Christ says: "No! Strive on, and fight, and pray, and do not faint!"

I am more and more persuaded that we feel the pressure of temptation in proportion as we are spiritually awake. One of the most splendid sayings in the Gospels —I marvel at it continually,—is that our Lord was led into the wilderness to be tempted of the devil. Stop a moment and consider that. After His most exalted experience, when He knew Himself fully as the Son of God and had put His feet on the first stage of that road that led full surely to the cross, He is led away into the wilderness to be tempted of the devil. That is to say, your most intense periods of temptation will coincide with your highest periods of spiritual exaltation. Sometimes at the very table of the Lord the most vile and most polluting suggestions have come into one's mind from the evil one. Have you not in the very house of God, when you were ministering the words of grace to others, heard that subtle voice? If our Lord was hunted and harassed by the evil one, are we to escape him?

So you see that in the carrying out of our duties, in the fulfilment of our responsibilities, just when we are most highly sensitive to the requirements of God is the time when we feel most the pressure of these alien things; and when our temptations are keenest, then is the time of gravest danger, then is the time to pray.

Or take this whole matter of spiritual growth. For instance, practically every one of the beatitudes is a kind of mortgage on the future. "Blessed are they that mourn, for they shall be comforted." It does not say that they are comforted, but that they shall be. "Blessed are they that do hunger and thirst after righteousness, for they shall be filled"; not "are filled," but "shall be," meaning to say that righteousness as we know it in this imperfect world is very largely a matter of unfulfilled desire, unfulfilled longing. That is why Mary sings of God's grace: "Thou fillest the poor with good things, but Thou sendest the rich empty away." It is the empty heart, the hungry heart, that is always filled, and all the high places of spiritual experience seem as it were to lie in the future objective hope, things that we have got to wait for.

Perhaps the best illustration of that is the story of Abraham. There was a man who left his home and kindred, and went out not knowing where he was going. He wandered all over the land of promise for twenty-five years, with ups and downs and troubles innumerable. God had told him before he started out that he was going to

give him that land for an everlasting possession, but Abraham never got that land. The only bit of ground he ever owned in that land was the bit which he bought in which to bury Sarah, God's acre. And yet we are told in the end that he learned to want something better, and to look for something better. He looked for a city that hath foundations, whose builder and maker is God.

Look at your disillusions,—and there isn't one here over forty but who knows what that means. Many of the things you wanted in your youth, in your young manhood or womanhood, things that you worked for and suffered for, you have never got and you never will get them. You have been disappointed times out of mind, and now that you have reached mid life or perhaps old age you know beyond peradventure you are not going to have them. The young minister who went out in the morning of his life, like John Carmichael at Drumtochty, has never become the minister of the great city church that he thought he would be, nor has he become the great scholar. The young lawyer is not now at mid life the head of the bar, and he knows he is never going to be. We never get many of the things that we wanted. And yet if we have been following God persistently, seeking through our prayer life not to have our prayers answered in the immediate and specific form that we desire them but answered in the essential form of our real need, our characters have broadened and deepened, and we have grown into something more compact, more organic and stronger, and we have got something infinitely better.

There isn't one of us here that has had serious responsibility to bear in church or state or home but who knows that the very meaning of the discouragements of life come from that point of view of the worthlessness of struggle, of the unspeakable contradictions that lie all about us, and the denials that seem to multiply as we get older. We seem to be denied everything we wanted and longed for. We want to faint, and go back.

I sometimes fear that is the temptation of the church today. I do not believe,—and I never consciously deal in exaggeration in these matters, for I am thinking about them all the time,—I cannot conceive nor do I know of an epoch in the history of the Christian church when the church faced so many grave responsibilities as now. The enormous complexity of our problem today lies not only in the fact that we are living in a world as menacing and as dangerous as the world that surrounded the apostles, but that Christianity now is an old religion, whereas in their time it was a young religion. There isn't anything novel about Christianity today. All around us are doubting and tripping and stumbling men, prophets, so-called philosophers and teachers questioning the very foundations of our faith, and a new order of radical intellectuals is rising in our country, getting possession of the magazines and weekly periodicals and the university chairs, who now go so far as to say that the church is so unimportant that they need no longer think of it as something with which they have to reckon. All around us we find believers in God beginning to faint. They are getting disheartened, they are losing their nerve; and when a man loses his nerve he is lost.

What we need today, back of our intensive effort to think out our problems and to fulfil the responsibilities of God as we see them, what we need more than ever is prayer after the model of this prayer laid down in this text.

Now I am not talking about prayer-meetings. I believe in prayer-meetings: they are all right. But it means for you and me to go into the secret chambers of our lives and mark well how disjointed and how loosely related are the elements of our characters; how prone we are even now in mid life to yield to temptations that we should have outgrown, how readily we flee away from difficulties and pressures, how much we fear to face reality; and to learn from that very sense of fearfulness our intensified need of prayer.

Men Who Prayed.

When I think of men who seem to me in many ways to approximate an ideal in this respect, I think of Paul and of Nehemiah.

Nehemiah was a man of prayer. He was a great power for the Lord, the most virile character I think in many ways in the Old Testament, a layman who reorganized a city and founded a government without

which Judaism could never have been propagated in that loose age. Nehemiah after a strenuous day of toil would go home and prepare the next day's plans. And what does he do? He always does it by prayer, and his prayer was really a formula.

"Now, O Lord," he said, "strengthen Thou my arm!"

What a fine thought that is! Unless your prayer life is sufficiently real to move you in thought and in will to do the thing that you know ought to be done, it is not genuine at all.

Paul illustrates a principle which some one years ago announced, that we pray for that in which we excel. If you want to know what a man really excels in, what he prizes most highly, listen to his prayer life. Paul was one of the boldest men that ever lived, and yet he writes unto the churches in this fashion: "Pray for me, that boldness may be given unto me that I may speak the Word of God as I ought to speak." What is the most conspicuous danger today, outside your own immediate problems, for the Christian? Is it not that in the face of a seemingly militant and successful unbelief we shall be silent about our Christ? Is not the sin of silence the besetting sin of the Christian today? Anywhere you go, in high or low circles of life, you find men inclined to scoff at the Christian religion. There is hardly a book published in these times that is not full of denunciation of the very things that we believe. What are we going to have in their place? Are we bold, or are we not? Here is Paul as bold as a lion, and yet he is praying that he may be more bold, that he may speak the things he ought to speak, and he asks his converts to pray for him and ask God to make him strong.

That principle ought to help us. It has nothing to do with the form of words, it has nothing to do with the ordinary conception of prayer, but it is the very life of prayer which underlies the whole: that prayer is man's most concentrated energy, the energy of that in man which is his most distinctive element, his will, as that will is pressing out through faith in God against those legitimate pressures that are designed to coördinate and strengthen and concentrate his character into a fighting, cutting force. As a man prays in his heart so is he. Your real prayer life is the invariable register of your permanent gain in life.

This conception is greatly needed today because of the enfeeblement of our purposes due to the influence of the times-spirit, the general tendency to retire within ourselves and get as far as possible away from the clamorous world of unbelieving people, who are yet lost and waiting for shepherds. Especially must we guard ourselves against the enervating doctrine that because we have a right to be happy, and it is so difficult to be happy, we have therefore plenty of reason for suspending and setting aside those inexorable laws of righteousness which God has placed around our souls as the safeguard of our eternal life.

Our Lord felt that pressure in His own day, and looking into the eyes of these men, who probably were beginning to show some signs of weakness or vacillation, He said:

"In every hour when you feel tempted to disbelieve in Me, or to run away from the pressures, or to turn short corners and wrong turnings to escape responsibility that I mean you to bear, in the interests of an apparent peace or happiness, do not faint, do not give up, but pray unto your heavenly Father! And if you, being evil, know how to give gifts to your children, how much more will He give the Holy Spirit unto them that ask Him?"

Christ is All.

Into the way of peace He alone can lead us. The gate, if strait, stands open wide. As we enter we realize that He is the door. Along it only Himself can guide us. The track, though narrow, will always be broad enough for Him and His servant to travel side by side. As we move further along it all sense of the roughness and steepness will vanish as it is borne in upon us that He who guides is Himself also the way. And at the end of it awaits the last and greatest revelation and thrill of all, when He through whom we entered, by whom and in whose company we have traveled, stands glorious and visible before us as Himself the goal! "Thou wilt show me the path of life; in Thy presence"—even while we travel,—"there is fulness of joy; at Thy right hand—loveliness for ever!" —*E. A. Burroughs.*

A GOD-FILLED MAN.*

Rev. James I. Vance, D. D.

"I am debtor both to the Greeks and to the barbarians." Romans 1. 14.

Last night I tried to show you that when the unknown God becomes the known God the way He wants to be known is as a father; that Jesus came to discover to us the fact that God is our father. That was His mission. "He that hath seen Me hath seen the Father, hath discovered through Me and My work that God is his father."

Now when one makes that discovery and comes into such relations with God, what kind of a life is he to live, what sort of a career is he to follow? I want to try to answer that question tonight, and to answer it in the character and life work of one who perhaps more nearly than any other man in human history has realized the Christian ideal. The verse from which I want to speak is in the passage I read, the first chapter of Romans, and the 14th verse, where Paul says: "I am debtor both to the Greeks and to the barbarians."

The man who wrote that was an enthusiast. I do not mean that he was soft-headed, although some people might so regard him. There are people who would call a man who did what Paul did, and who lived as he did, a fool. As a young man his worldly prospects were considerable. He might have had almost anything. But something happened, and suddenly he gave up the chase after position and power and money, and became an enthusiast. I imagine that some of his friends thought Paul crazy. But no one who reads his letters and studies his life can reach the conclusion that Paul was a fool. He was just an enthusiast, that is, a man who had gotten God's notion of what life is for. An enthusiast is something more than a man with a hallelujah type of mind, and an explosive vocabulary, and a tendency to the overuse of the exclamation point in punctuation. An enthusiast is a man into whom the tides of God have entered until he sees life through God's eyes, and comes to estimate values according to God's standard, and comes to interpret duty according to God's definition. Is one who does that soft-headed? Is a man crazy who tries to conduct his life according to God's plan? Is he lacking in business sense who invests his time and his money and his all in harmony with the teachings of Jesus? Is he a fool because he is an enthusiast? We may not all give the same answer to that question, but tonight I want us to sit down for a little while in front of this man's life and try to take his measure.

He calls himself a debtor; not a creditor, but a debtor; not a man who had something owing to him, but a man who owed all that he had and was and could be, and who proposed to spend his life trying to pay his debts. This was Paul's conception of life. He felt that he was in the world not to see what he could get out of it, but to see what he could put into it; not to see what he could make other people do for him, but to see what he could do for them; not to see how much money he could make and leave at his death, but to see how much service he could render and how much good he could do. This was the program of his life. It was altruistic. If Paul had inherited a fortune he would have been a philanthropist. It would be an easy thing to get a man like this to tithe his income, for he felt that all he had he owed, and that life itself was not his own.

Is that a bad way to look at life? Is it a weak and foolish thing to regard life as an obligation, to feel that you owe something to society, to consider that you have no right to be selfish and to think only of your own life? In order to be hard-headed, and in order to have sound business sense, is it necessary to go back to the jungle? Is civilization just a refined method of playing the beast? I am not saying that a man should not pay his honest debts, but I am wondering whether there may not be debts which have never been recognized, whether there may not be obligations which have never been honestly faced, whether there may not be duties left dishonored and undone. I am wondering whether there may not be people who are thinking of what the world owes them, but who, if

* Third of a series delivered at the Northfield General Conference, August 1920.

they could see life through God's eyes, would begin to say with Paul:

"I am debtor. Poor fool that I am, I have been counting my gain, and measuring my crop, and tearing down my barns and building larger, and thinking of how much I own, when all the time it is not what I own,—it is what I owe!"

Paul names his creditors. He says: "I am debtor both to the Greek and to the barbarian, both to the wise and to the unwise; both to the people of my class and to the people of other classes, both to culture and ignorance, to privilege and to need, to the people who are near and the people who are far. I am debtor to humanity, to the world!"

Oh, you are cutting out quite a course for yourself, you are taking on considerable obligation! You will hardly be able to meet it. You are just a little too ambitious. You had better curtail somewhat your sense of responsibility. Satisfy yourself with the Greeks! Let the barbarians take care of themselves! You will find quite enough to do here at home. But Paul declined to trim his obligations. He said: "I am debtor to the world."

There are those of us who are willing to write in the Greeks, but who cut out the barbarians; who are willing to do something for the work at home, but nothing for the work abroad; who are willing to contribute something for the support of our church, but not a cent for benevolence. We are willing to pay out in order that we may take care of our own church house and our own church preacher, that we may there worship according to the dictates of our own conscience the Saviour who died for all men, and who said: "Go into all the world and preach the gospel to every creature," but we say: "If the barbarians want a church like ours and a preacher like ours, let them put up the money and foot the bill."

There was a judge in a congregation I once served, who once a year sent us a check representing his contribution to the church for the year, and always across the face of the check he wrote this:

"Not a cent for foreign missions!"

I have wondered what Christ thought of that check. I never cared myself to receive it, although I did not feel that I had a right to cast it out, because God can use money which may not come to Him with the best motive. A day came when I buried the judge. As I stood in the pulpit, with the coffin just in front of me, that check was before my eyes all the time, and written across it a repudiation of the thing for which Jesus Christ gave His life.

Can we ignore the barbarians? We do not ignore them when it comes to trade. Can we leave out the unwise while culture and wisdom go ambling sweetly and with satisfaction up to their little heaven? Can we dwell on the avenues and think nothing of the slums? Smallpox says no, typhoid fever says no, hunger says no, war says no! Almighty God says you cannot do it. None of us liveth to himself, and no man dieth to himself. Humanity is like a great sea: it is one.

No, we cannot ignore the barbarians. If we do there is going to be trouble. This world is one. Such a secular thing as money is showing that to us. The money market cannot sag in Europe without affecting values here in America. What does it amount to if we grow great crops and have vast produce if the world has no money which is of value to buy our wares? How wide is our trade line? When it comes to the trade line the field is the world. We are all internationalists when it comes to making money. Wherever we can make a dollar, there we locate our interests. Well, you must write your debt line as wide as your trade line.

The Sense of Obligation.

How did Paul become debtor? These people do not know that such a man as Paul is in existence. They do not carry him on their ledger. They have no account against Paul. You had better attend to your own business, and go back to Tarsus. But Paul took a different view of the matter. He felt that he was debtor. How did he come to have this sense of obligation?

Well, I think the matter lay in his mind somewhat like this: He felt that he had no right to live a selfish life. He had some rights, but among his rights he failed to find any right that entitled him to be selfish. Life was a trust, and it would be wrong for him to violate the terms of his trust; his life must be lived in accordance

with the terms of the trust, and that made him a debtor.

Then I think he got a vision of human need. Some of us never see that. We are not thinking of need,—we are thinking of dividends, we are thinking of turning human need into profit. Verily I say unto you, such people have their reward! Paul caught a vision of human need. He looked out through the eyes of the blessed Christ to the weary, worn, sin-sick world, and he had in his heart something of the same feeling that Jesus had, the feeling of compassion when He looked on the multitudes. When a man gets that vision he cannot think only of himself.

A few months ago a man from Armenia, a friend of mine whom I had known years ago in this country and in Armenia, who had labored with me in Nashville, and who has been through all the horrors over there and lost everything, spoke in my pulpit, telling the story of the starving children of Armenia. A gentleman in the congregation talking to me the next day about it said:

"When I went home to my dinner I couldn't eat. The very food choked me when I thought of those children."

He had caught the vision. Oh, when a man gets that, you do not have to go after him with a subscription paper! The question with him is not how little he can give, but how much. He does not ask whether those people are meritorious or deserving. "Oh, God, they are in need!" and that makes him a debtor.

Then Paul saw he had what would meet the world's need, and that increased his sense of obligation. The more you have to give, the more you are under obligation to give. If you have anything that gets God after you, you may try to evade and shirk and hide it, but sooner or later you must reckon with God.

And then I think he had a fourth vision. He saw One hanging on the tree. He got a sight of Calvary. He saw the scarred hands and the torn brow of Christ, and realized that it was all for him, that he had been bought with a price, that he was not his own, that he belonged to Jesus who had died for this poor, suffering world. Because of his vision of Calvary Paul said: "I must spend my life trying to pay my debt."

These are the things that make you and me debtors.

My friend, there is no way under heaven to keep out of debt. Life is a trust, and around us out to the farthest sky line is a world in need. Somehow in God's strange providence my need has been met, and I have here in my hand a piece of bread that will feed the world's hunger, and water that will quench its thirst. And yonder on the cross hangs the crucified Christ. Do you tell me that one can turn his back on that and say: "It is none of my business what becomes of the world; let them starve"? Ah, if you do that, the world will condemn you, and the needy will curse you, and God Himself will not forget!

How Pay?

How did Paul propose to pay his debt? Does he really propose to pay it? You know it is one thing to talk, and it is another thing to pay. It is an easy thing to preach, but it is a very different sort of thing to practise. Does he really mean to put this big thing he has said into practice? Is he simply saying something in order to try to spread through the church that was to come after him this spirit of service? How can he pay a world debt? What has that little Jew with which to meet such an obligation?

He has the inexhaustible riches of Christ! He has what the world most needs. He proposes to pay his debt with the gospel of Christ: "As much as in me is, I am ready to preach the gospel." That is the payment he proposes to make, that is the only payment that can pay the debt. That is the one thing the world most needs. Paul definitely determines to spend his life preaching the gospel. Nothing can stop him, no persecution can turn him aside, no hate can be so fierce as to kill his purpose. Whatever men may do to him, whatever lot may befall him, however great the sufferings which may come, Paul proposes to spend his life trying to pay his debt by preaching the everlasting gospel of the Son of God.

Paul does not say he will open a park, or build a skyscraper, or put some stained glass windows in the church, or even build a church, or found some charity; all of which are very nice, but there is something a great deal better. The biggest thing that

anybody can do is to make Jesus Christ known, to proclaim the gospel. If this world order is to be saved it has got to be shot through and through with the spirit of Jesus. What the world needs most of all is the proclamation of the gospel of Christ. There are men who see it, but still who do not practise it. Paul goes out to do it. This is the payment he proposes to make.

Now, how much of that are you doing? How much of your income and of your property are you putting into the definite work of making Jesus Christ known in the earth? How much of your money do you give to missions? How much of your life is invested this way? How much of your time and your prayer goes to the specific work of the proclamation of the gospel of Christ? Do you give as much money for the spread of the gospel as you spend on amusement? Have you ever put as much money at one time into this work of the gospel as you have put into a motor car? This is the biggest thing that you can do. This is the payment that must needs be made.

Well, how does it turn out? Paul begins to pay his debts. How is he received? He starts on his great missionary journey. He goes from city to city, and the one thing he is trying to do is to meet his world obligation. When he enters a city to pay his debts how do they receive him? Do they welcome him? Do they meet him with a brass band and hail him as a great benefactor who has come to their town to increase its assets and to transform its life?

He comes to Athens. See him! He is there to pay his debts. He is the loneliest man in Athens, for he is the only man there with faith in Jesus as he begins to speak. He makes his speech, he tells his story, he tries to make a payment on his debt. How do they receive it? Listen to them as they talk about him, as they call him "This babbler."

Paul, they do not seem to be greatly impressed by what you are doing!

He goes to Lystra. How do they treat him? Do they hear him? They stone him, they try to kill him, they think they have killed him. They drag his body through the streets, and throw it on the garbage heap outside the town, and leave Paul for dead. By and bye his consciousness returns, and rising to his feet and wiping the blood and sweat and dirt away Paul starts on to the next town to make another payment.

See him at Jerusalem. See him at Rome, in prison. He is still paying. Read what he writes to Timothy. "At my first answer no man stood by me,"—he is in jail, and he is lonely, no human presence by him; "nevertheless the Lord stood by me, and comforted me." He will not be discouraged, he cannot be turned aside. They are visiting upon him all kinds of persecution. The crowd tries to kill him, but Paul is not thinking of the crowd,—he is thinking of the Christ. And through it all he is coming closer and closer to his Saviour, until it seems as though he has entered into the very glory of Calvary itself, until he says that he bears on his body the marks of the Lord Jesus. The scars of Calvary have fixed themselves on him.

Do not measure your payment by the gratitude of your creditors. Sometimes, when they kill the prophets and stone them who are sent unto them, we are tempted to ask what is the use, what is the use? Sometimes, when it seems as though misunderstanding and ingratitude and worse are the only return for the efforts we make in Christ's service, we feel like giving up. But think of Christ! "Men see thee, hear thee, praise thee not. The Master praises. What are men?"

Rendering Account.

And now the time has come for Paul to render his account to his Master. He is standing before Jesus to give a record and a reckoning of his life. What have you to say, Paul? You had a great opportunity, you have been up and down in the earth, you have been face to face with some of the finest opportunities for investment that your age has offered. How much have you accumulated? How big a fortune have you built up? You have been over there in Corinth where there were good investments. Did you buy up any real estate? Did you invest in any shipping stock? How much coal stock do you own? How much oil stock? How much gas stock? What have you to show for your life?

Paul gives his answer: "Of the Jews five times received I forty stripes save one. Thrice I was beaten with rods, once I was

stoned, thrice was I shipwrecked, a day and a night I have spent in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils of my own countrymen, in perils of the heathen, in perils of the cities, in perils of the wilderness, in perils of the sea, in perils of false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

And I think Jesus said: "It is glorious, Paul! It sounds just like Calvary. I knew it all the while. You didn't need to tell me, for I was there with you, but I wanted to hear you talk about it. You did not always know I was there, but I was by your side through it all. I was an hungered, and you gave me to eat; I was thirsty, and you gave me drink; I was a stranger, and you took me in; naked, and you clothed me; sick, and you visited me. I was in prison, and when you went to jail it was just to be with Me." And when Paul heard that, I don't think he was sorry that he had spent his life trying to pay his debt.

Oh, don't you see it isn't the receipt that is the great thing,—it is the payment that is the great thing? And the payment that counts is the payment that costs.

This is the kind of man Christianity is intended to produce, and this is the kind of career Christ wants His disciples to follow; and it is only such people, living this kind of life, who can save this lost world.

Someone says that if the present world order is to be saved, it must be made new, it must be born anew. And the only way I know of for a world order to be made new is for the people who constitute the world to be themselves made new; and the only way they can be made new is in the old way. We are living in a dark era of human history, and yet how often it has been that the darkest hour is before the dawn. I have not given up hope, because I have not given up Christ. God has dragged this world out of hell before, and He can do it again. But if it is to be done, He must have the right kind of people behind Him, and the only people who can do this work are people who have gotten acquainted with Calvary. What the world needs today more than anything else is a rebaptism of the spirit of Calvary. What it needs is some people who deliberately elect to stay poor, who are content with obscurity, and who are willing if need be to die with the print of the nails in their hands and the thorn wounds on their brows.

THE NEW CITY MISSION.

Rev. Melvin E. Trotter.

Prohibition has made a great change in city mission work. Very few of the old-time bums (so called) are lying around missions looking for beds or meals. There has been plenty of work for every one. Wherever a mission was so located that it ministered only to this class, their work has fallen off perceptibly, while missions located near the heart of a city have been wonderfully helped and blessed by prohibition.

When we realize that Jesus Christ came into the world to save sinners,—not drunkards,—we can readily understand how the missions centrally located have been helped by prohibition. A man saved from sin doesn't want whiskey, and therefore salvation settles drunkenness forever. Of course, this means that we have changed our emphasis entirely: instead of catering to a class, we are now ministering to the mass.

In many places we have taken out the word "Rescue," simply using the name "City Mission."

The solution of the city problem is not to be found in more down-town churches, not in more preachers and teachers and evangelists, not in more church members. What is wanted is interdenominational work right in the heart of the city.

In Buffalo we have the old Asbury M. E. Church turned over to us without rent. In Dayton, the Third Street Presbyterian Church, lighted and heated, and no rent: all furnished by that great church. In Indianapolis we have the old Empire Theatre. In Grand Rapids, the Smith Opera House. In Chicago, besides the Pacific Garden Mission on Van Buren Street, we have Willard Hall, in the heart of the financial district, for noon meetings. The

North Shore Congregational church of Chicago has given us their downstairs, without rent, furnishing heat and light, for a great mission work on Wilson Avenue and Sheridan Road. In Cleveland Dave Olmsted, the proprietor of the Olmsted and the Hotel Winton, offers his famous Rainbow Dining Room, known the world over, for services, while the Cleveland Opera House gives gratis their theatre for noon-meetings, where we are reaching 2,000 daily at the present time.

Scores of other cities are changing their locations and rooms, and opening similar mission centres.

Our missions have no members, and no pastor, but a superintendent to direct its activities. For the rest we rely on volunteer local talent.

There is a nucleus of zealous people in every church. We enlist these for service, furnishing an outlet for their zeal, and affording opportunity for them to exercise their gifts, needing very little more paid help than we have ever had.

We enlist dozens of men with automobiles, and ask them to drive their own cars, giving them a part in the work.

It is wonderful to see society women with their beautiful cars hauling crippled children and poor women out into the country, in many instances giving these people their first automobile ride.

We hold services every night. No Sunday morning service, but Sunday afternoon Bible school and workers' classes. Speakers bring their messages with freedom, unhampered by denominational lines or their own church membership. We have no axes to grind: our only purpose is to get out the message of salvation in sermon and song.

We organize noon services in factories and business houses. We have forty-three noon meetings in the furniture factories in Grand Rapids, and are using business men, as well as ministers, in doing this great work.

The open air work last summer was the greatest we have ever known, one city running 16 meetings each day.

We cover the hospitals, going from bed to bed with the great message of love.

We have representatives in the police courts in the morning, in the county jail, in fact in the entire prison work, including the detention hospital, where we find the unfortunate girls.

Neighborhood prayer-meetings are organized, covering the entire city, and Bible classes for business women, working girls, nurses in the hospitals, and all classes of men, from the newsboys' to the old men's class.

We offer no social features, no amusements or other sideline attractions.

We hope to make each mission a link in a chain so that we can start a helpful speaker at New York, for instance, using him ten days or two weeks at missions straight through to California.

Our annual Bible Conference meets in Grand Rapids January 2 to 19, when we expect at least a hundred superintendents of rescue missions to go over plans and perfect this work, which is so obviously necessary. Dr. G. Campbell Morgan will be with us, speaking twice daily, from January 2 to 11, and Dr. George McNeily of Newark, N. J., Miss Eleanor Stafford Millar, Bob Jones the evangelist, and others. Homer A. Hammontree will have charge of the music, while B. D. Ackley, composer of so many of our gospel songs, will preside at the piano.

We are inviting the public to this conference, because we believe there are some problems to be settled which every Christian who has a burden for the city will want to have a part in.

I thank God for prohibition. It has given us a new work, and a new emphasis, and the grace of God is manifested everywhere.

"Is God Dead?"

Little Mary, one evening when all were silent, looked anxiously into the face of her father and said to him, with quivering lips:

"Pa, is God dead?"

"No, my child. Why do you ask that question?"

"Why, pa, you never talk to Him now as you used to do," she replied.

How shall they hear without a preacher? And if they won't go to church, or the preachers there don't satisfy them, how shall they hear except from their friends who are friends of Christ?

A PATRIOTIC APPEAL FROM THE PANAMA CANAL ZONE.

Rev. Harry Owen, D. D.

The Canal Zone from the liquor point of view is "dry," but over on the other side of the street, in Colon and Panama, things are very "wet." Nearly every other store is a saloon, and never have soldiers and sailors had more temptations to resist than these brave and lonely fellows down at the "Cross-roads of the World."

Leading physicians have urged us to rise up and overthrow the liquor traffic which infests the borders of the ten-mile strip of territory, scene of the greatest engineering feat of the ages. But to do that one would have to be able to deal authoritatively with the next best thing: provide buildings for religious worship, halls for clean amusement and suitable entertainment, and on Sundays have large soldiers' Bible classes. We must have the "open door" during the week, and by any and all means keep their lives sweet and clean and joyous.

At least seventeen American Protestant denominations are represented among the five hundred resident members of the Union Church of the Canal Zone and the thousand young people in the Sunday Schools. This interdenominational church was constituted in 1914, and includes four local congrega-

the Panamanian government, which is said to derive its chief revenue from drink and prostitution. The two seem linked together, for in this land flowing with "liquid damnation" are to be found thousands of loose women who are ever preying on the appetites and weaknesses of the unwary American soldier and sailor, not to mention the thousands belonging to other nations who come to us on the Zone. Our boys must be safe-guarded at all costs from alcoholism and the terrible evils which the Isthmian cities provide, and so return to their homes in the States the clean, upright, noble fellows God intends they should be.

What is to be done to achieve this end? If we cannot at present influence the government just over the border of the Canal area to uproot the upas tree, we must do tions and one mission under its collegiate oversight. The constitution provides that the church's activities shall be non-sectarian, and its teachings evangelical. In spite of many difficulties, the work has been steadily successful. In fact, the trying out of this experiment in Christian coöperation offers data that will prove instructive to students of church policy. As much of our incentive to Christian unity comes from the modern mission field, so we in the home-land may learn valuable lessons from the pioneer efforts of this interdenominational church in Panama.

It is obvious that civil service employees whose salaries are small and whose residence in the tropics is seldom for more than two years, can not be expected to make large gifts to church work. They

are, however, keeping up the current expenses of the Union Church and contributing $1,800 annually for a mission among the Panamanian aborigines. Generous subscriptions have been made on the Zone to the church building projects, but these must be supplemented from the home-land.

We need $150,000 for our four centers of activity, Cristobal, Gatun, Pedro Miguel, and Balboa. We now appeal with confidence to all patriotic friends in the States to help us in this worthy enterprise. Send money, checks, or Liberty Bonds to the treasurer, Alfred R. Kimball, 105 East 22nd Street, New York City, designating them "For Union Church on the Canal Zone."

HELEN MARY SMITH.*

APRIL 21, 1890. MARCH 15, 1920.

Mary Fay.

I wonder if I can make you see Helen Smith as I first saw her, when she stood on the Auditorium platform telling "The Story of a Lie" in Miss Slattery's Sunday School Hour. Small of frame and feature, pale but with bright blue laughing eyes, a shock of light hair, and a vitality which one could not but feel! It was like Helen to be the first to answer the challenge Miss Slattery gave, that any girl who had the courage to dare to do something hard would repeat the stories she had given in that day's session on the following morning for the benefit of the class; and Helen put her heart and soul into it, just as she did into anything she attempted.

Although one might easily have passed Helen by unnoticed in a group or in a casual meeting, in action she could never be forgotten. Whether she were leading the cheers on field day or stunt night, acting in charades or playing a joke on a friend, leading a prayer meeting or canvassing for Liberty Bonds, at Louise Andrews Camp teaching the song, "Nobody ever cultivated me," or in her bed in a hospital singing hymns and popular songs for the patients' cheer, she put her whole self into it, and the spirit of love and service which was so much of her life radiated from and permeated through each one of these activities.

Helen was born in England, losing her mother at birth. When about ten years old her father was killed by a fall from his horse, and shortly after she was brought to this country by a second cousin, and for two years was in a boarding house in Washington and sent to school. At the age of thirteen she was told that she must look out for herself, and I want you to remember that from that moment she was entirely self-supporting. For the first few years she lived in families, helping to look after the children, doing heavy house-work such as scrubbing, washing, etc.; going to school whenever she could, sometimes in the daytime, sometimes at night. Helen did not speak often of the experiences of those years, but I have found many references to them in going over her diaries. Through these we learn that she was not strong, and had many headaches and illnesses, probably due to the fact that she did such hard work in her growing years, which left its mark on her life.

During this period she joined the Baptist church, and became a regular and stanch member; we also find much in her diaries about this decision and step. It was held in derision by many of the girls and others with whom she came in contact.

In 1907 she came to Hartford with a family, and remained in that city. After a few months she took a business position, moved to the Y. W. C. A., and for the rest of her life this was home to her.

She had no family, she had no means other than her small earnings (of which she gave continuously and more than generously), and yet I know of no one who has left behind a richer legacy. She put her all into service and friendship, which have proved greater investments than any material ones. I shall never forget the funeral service for her: simple and sweet, the church crowded with girls, living monuments to bear witness to her spirit of service and her love of Jesus Christ. Each one

* Given at the Northfield Young Women's Conference, July 1920.

of these girls came to the service to pay tribute to her and because each felt a personal loss.

Jesus Christ was the centre, the inspiration of her life, and His spirit radiated from her in happiness and through her in three great streams: prayer, service, and friendship.

Prayer was Helen's channel to Christ, and then on to service and to her friends. Prayer became the most natural thing to her, and because she put her whole self into it she found every need satisfied, for Christ was not only her friend but her father, her mother, her all.

Helen's faith in prayer was unbounded, and because of it she had many wonderful experiences. I remember one instance which she told me, and which I found recorded in a little book of hers called, "Answered Prayer." She was very much in need of shoes and underwear, and had no means of getting them. On April 21st she prayed that God would help her, reminding Him of His promises to care for orphans; on April 23rd a check for twenty-five dollars came from a friend, who said she did not know why, but Helen had been in her thoughts so much lately that perhaps she was in need, and if so she wanted her to have this gift.

The second great stream of her life was service, which she did with all her heart, for "faith without works was dead" to Helen,—"to see was to do." She did not wait for some great vision or call to service; she took what was at hand. The Ever-Ready Club, started among business girls after her first year at the Young Women's Northfield Conference, which aimed to live true to its name; the Aetna Club, made up of employees of the Aetna Life Insurance Company, with which she worked more than twelve years; the Friendship Club in the Y. W. C. A.; the shut-ins and old ladies whom she visited regularly; her church work, her Sunday school class and L. L. Club, made up largely of her Sunday school girls: most of these were started by her, and all were inspired by her love of Jesus Christ and her desire to serve Him. To her Christ was always first in service, and His service was always first. Helen would not be held back from His call by friends for any self-consideration; though she understood their plea to spare herself, she rose above that,—He came first.

It was instinctive for her to think of others before herself. She was in the hospital many times,—in fact, passed months there and suffered more than any of us realize,—but she told me often with a smile that she would not have missed any of these experiences, for in spite of the pain they had been such wonderful opportunities for service for Jesus Christ. She shared everything she had, even her friends. One of these came to see her at the hospital, and during the conversation Helen said:

"My friends are awfully good to me, but the girls here in the ward are lonely; they have no one. Won't you send some stamps and postals to them?"

In Saranac they brought the children who came with visitors to Helen to be amused, and they had to be pulled away at the end of the visit, for she had given them such a happy time.

While recuperating from an illness in a convalescent home near Boston, Helen found a seven-year-old child who had never learned to pray, and taught her, "Jesus, tender Shepherd," and "Now I lay me." The little one would come every night to say the prayers, and promised that she would always do it when she went home.

One early dawn found an old woman, in a hospital bed near Helen, calling persistently for coffee, and who seemed to be weaker each time she called. Finally Helen, who could stand it no longer, got out of bed, went to the diet kitchen, and made and brought the coffee to her. This was the last thing to be done for the poor creature, for a short time afterward she died. When expostulated with for having taken this risk, Helen said:

"I just couldn't justify my lying here considering myself when this poor woman was in need."

The third great stream was friendship. Never was there a girl richer in this than Helen, rich in giving and rich in receiving. She had that wonderful faculty of always seeing and drawing out the best in people. Her ready sympathy and quickness to see others' needs drew and bound them to her forever. And her friendships were not limited to any age or group, although her greatest gift I think was with "teen" girls; but there are many old ladies who were

numbered among Helen's friends, and who sadly miss her frequent visits, the funny stories that she told them, the messages and inspiration that she brought them, and perhaps more than all the prayers that she prayed with them. For no friendship was truly complete to Helen without prayer, and it was because her friendships were so built upon the real and everlasting that they meant so much to her and to others, and will live on in the years to come.

I have spoken of Helen as a natural leader, and this same leadership was carried into her friendship and prayer life: there were many prayer circles among various groups of girls in Hartford for which she was responsible, and of which she was the inspiration.

I am thinking especially of two groups. One was among her Sunday school girls, who were very young when they joined her class, and many of whom had never prayed before, but through her influence and teaching each one came to know her Lord and Saviour, and joined the church. They made up a part of an unbroken prayer circle which met and prayed each Sunday, —even during the last year of Helen's life, while she was ill in Boston, and which still continues its influence in and through the lives of these girls today. In the words of her pastor, "her power in prayer seemed to keep those dear girls of hers surrounded by a heavenly atmosphere." I remember being with her one Sunday not long before she died, and hearing her speak of this group, saying:

"I have felt them very near me and I know they have been praying today."

The second group was made up of girls living in the Y. W., who came to Helen not long before she left Hartford, asking if she would not start a circle, for they felt the need of its force in the Home and felt also that she was the one to start it. She was able to meet with them only a few times, but nothing was more on her mind and heart after she left than this little group of "adventurers in prayer." She had weekly reports from them, and as far as I know this circle was still unbroken at the time of her death.

Since she has gone, and I think back, I am more than ever convinced that she knew she could not live long. She had faced that fact, and wanted the few years of her life to be filled to the fullest with service, with prayer, with friends. During the last months Helen's wonderful influence radiated from her sick-bed in the hospital not only to the patients but to the nurses and doctors, and her cheerfulness and faith were to them almost unbelievable. I really think that in that big hospital of more than a thousand beds there was not a person who had not at least heard of Helen, and almost always, as I came or went, people would stop me in the corridor and ask how she was.

The verse which always comes to my mind when I think of her and which I love to connect with her, is that one from John: "Greater love hath no man than this, that a man lay down his life for his friends." It is indeed true of her, in every sense of the word, for it was in giving to and for her friends that Helen spent her life, giving continuously and unstintingly even in her sickest moments. She never forgot her friends. When near the end, seeing her beloved nurse in a draft, Helen faintly begged for a wrap for her.

Such wonderful talks as we had together in the hospital! We spoke often of Christ, of His love and unfailing care for her, and of her "going home," as she called it. She knew it would be soon, and she spoke of it naturally, in the end eagerly, for it was a "going home" in the truest sense of the word. No tears were shed,—how could we?—for to her it was a reuniting and a meeting with her long-lost mother, her father, her Saviour, her All!

No spot on earth was dearer to Helen than Northfield, especially Round Top so loved by us all. Almost her last words were:

"Tell the girls I shall be with them on Round Top. Try to make them realize that the great need of the world today is for prayer and service, and neither one is complete without the other."

This is her message to us. She has not gone,—she is here tonight just as she said.

Along the fateful wires their message reached me,
That one we loved was dead.
Black darkness fell, and then I heard her speaking:
"It is not true," she said.

"Not true?" I cried. "Doth love's wild yearning mock me,
One last faint hope to give?"
Her word came thrilling with a new glad cadence:
"I have begun to live."

"Yet must we mourn our loss, whose hearts your leaving
Hath grieved this wide world 'round?"
"Nay, heart, rejoice you must, could I envisage
For you what I have found.

"Your earth is fair, but O, our world is fairer!
Your joys, how pale and fleet!
His face we see, and in His radiant presence
All rest and toil are sweet."

"Then could we learn God's purpose in your going,
Your tasks on earth not done?"
With such a smile as earth could never image,
She breathed: "I have not gone.

"In hours, and homes, when friends I love are meeting
In fellowship and prayer,
When music charms, or some rare sunset stirs you,
I shall be with you there.

"Still in the work we shared I shall not fail you,
While your fond hearts are true;
And when He calls you in the home we dreamed of
I shall be waiting, too."

Thank God she is there!—she is here!

THE CASE OF THE NORTHFIELD SCHOOLS.

The greatest need of the Northfield Schools at the present time is increased endowment. In fact, the growth and development of the work are dependent upon a larger income. The trustees view with grave concern the extension of our facilities for larger enrolment of students unless there is a proportionate increase in endowment-assured income. Education, moreover, is constantly making heavier demands, representing greater outlay and greater financial responsibility. Each new building means increased operating expenses. The last seven years give ample evidence of this. During this period the gross annual operating expenses of the Northfield Schools advanced from $366,215 to $523,683. In this time, however, the endowment income only increased $21,539. To meet this situation "special efforts" have been made which have been proved successful, and we are free from debt. But there is a limit to "unusual appeals." The public are not partial to institutions which continuously assume financial obligations that result in an accumulated deficit.

Donations for Current Expenses.

Already we have to raise by general appeals over $120,000 a year. How far we are justified in depending upon a larger sum from this source year by year is problematical. Undoubtedly we may hope for some increase as the number of friends is enlarged whose interest and sympathy are enlisted, but this precludes effort for further expansion.

Already we have increased the charges to the students for board and tuition from $100 a year to $324 (two terms, 18 weeks each) in the case of the Seminary, and to $405 (three terms, 15 weeks each) at Mount Hermon. This advance we felt compelled to make, and did so with great reluctance. Doubtless it has worked the greatest hardship on the most needy students, even debarring some who represent the class for whom the schools were originally

established. Apparently the only means of returning to lower student charges is increased endowment income.

The arguments against a heavy endowment are fully recognized. To depend upon the public for support has a very salutary effect in safeguarding against many temptations to extravagance and in loyal adherence to original principles and purposes. But it is not our purpose to seek such an endowment as would fully meet our needs, but only such as would enable us to more fully keep the Northfield Schools for the class of young people for whom they were founded, and in whose behalf they have been maintained for the past forty years.

Annual Demands for Maintenance.

With over a thousand students enrolled, representing an annual average per capita deficit of $214.15, it will be seen that $214,000 is required *to meet the actual deficit in operating expenses.* This is an increase of almost 70 per cent since 1914. To meet this the endowment income, approximately $70,000, is the only *assured* income the Northfield Schools have at the present time. The balance of $144,000 is now sought by general appeal. But this does not represent all the financial responsibilities of the trustees.

During the past seven years expenditures not included in operating expenses have been made necessary, for which no special funds were available. These outlays have aggregated $185,537 over a period of seven years, and added to the cost of maintenance an average yearly expenditure of $26,500. Thus it will be seen that without providing for the future, but caring only for the immediate needs, there is required $50,500 added income. This is assuming that we are able to continue to raise $120,000 in annual contributions as well.

To Return to Lower Student Charges.

But we are desirous of returning to a lower charge for board and tuition. To enable us to do this, and also provide for the future, we should have available for the yearly needs of the Northfield Schools *at least $121,800 in addition to our present endowment income.* In other words, we require $2,500,000 additional endowment.

To Recapitulate.

Estimated Expense.

Deficit on 1000 students at $214 per capita	$214,000
Average additional expenditure on plant	26,500
To reduce tuition to $75.00 a term	71,300
	$311,800

Estimated Income.

Endowment Income (1920)	$ 70,000
Donations for current expenses	120,000
Required increase in income to balance, which represents dividends upon $2,500,000 vested funds	121,800
	$311,800

These figures are based upon two assumptions: first that there will be no advance in cost of living, and second that the contributions for current expenses will be maintained on their present basis of $120,000.

W. R. Moody

COMPACTING RELIEF FOR THE OVERSEAS' HUNGRY.

Felix J. Koch.

Suppose that once on a time you had lived in Europe; that you had kin or very close acquaintances there.

Suppose that some fine morning you should receive a letter from these, stating that (as you know) they would never stoop to beg except in the dire straits to which they now had come. At that, they pledged themselves to repay the debt just as soon as things returned to normal, and business could go on as before the Great War. Would you not please, by all that is sacred in the call of humanity, advance them say seventy-five dollars, charging what compound interest you would; then invest this in as wide a variety of food supplies and household necessities as could be, and dispatch these at once?

Do it? Of course you'd do it!

But what would you send, and how would you purchase in order to fight both space and weight, and so reduce the shipping charges to minimum, since these must be subtracted from the sum as set?

The problem is one confronting tens of thousands of American families who would help kin in what had been the war-zones and elsewhere abroad.

Latterly, food-export concerns have come to the rescue, providing packets of varied prices and hence varied contents, for which one pays here at home, the price to include delivery wheresoever one may wish abroad.

In the Mid-West, at Cincinnati, which may be taken as typical of the greater part of the country sending such things, seventy-five dollars will deliver anywhere in Europe the case and contents shown in the accompanying picture. Total weight, 140 pounds.

Such case contains, as inventoried before closing, the following items of necessity, luxury and very usually delight at this time:

12 pounds flour, 10 pounds ham, 3 pounds coffee, 1 pound tea, 2 pounds cocoa, 5 pounds table sugar, 5 pounds condensed milk, 100 Havana cigars, 1 packet tobacco, 3 pounds chocolate, 5 cans evaporated milk,

2 pounds finest candies, 2 pounds cervelat sausage, 5 pounds raisins, 5 pounds rice, 10 pounds bacon, 3 cans fine fruit, 1 pound walnuts, 1 pound almonds, 6 cakes toilet soap, and 6 cakes laundry soap.

All of which are packed in such wise as to be safe against breakage and damp and —more especially—pilfering throughout the long trip from the "Queen of the West" to the goal.

EXEGETICAL NOTES ON THE LORD'S PRAYER.

Ernest Gordon.

But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Matthew 6.7.

The Greek word *battolegeo,* "use not vain repetitions," has been the subject of very much debate. It is not found anywhere in classical Greek. Dr. Thirtle in his study of the Lord's Prayer* suggests that its first half is compounded of the Hebrew names of the two alphabetical letters, Beth-Tau. The meaning of the word then would be to speak from Beth to Tau, to repeat one's devotions according to an alphabetical rote, to go through a formal series of devotions from A to Z.

The long prayers "made for a pretence" were, very many of them, cast in acrostic form. Thus, in the service of the Day of Atonement:

Aleph. We have trespassed.
Beth. We have been faithless.
Gimel. We have robbed.
Daleth. We have spoken basely.
He. We have committed iniquity, and so through the whole alphabet.

The litanies of the heathen were as endless in their repetition as those of the rosary-reciters in a modern Jesuit church:

Hear, O Cæsar, let the false accusers be condemned to the lions!
Hear, O Cæsar, let the false accusers be condemned to the lions!
Hear, O Cæsar, let the false accusers be condemned to the lions!
or,
Antoninus the pious, the gods keep thee!
Antoninus the merciful, the gods keep thee!

Those of Samaria, Babylon, Syria, Arabia were often cast in acrostic shape, and the device obviously passed into Judaism from heathenism. It was originally invented to aid the memory in the retention of lengthy devotions. It did this no doubt, but also turned attention from the object of prayer to its form, the more so as the acrostic often varied, being now forward and direct, now backward and indirect, and at times even more involved.

This endless appeal to God implied His indifference, or even hostility. The heathen cried: "O Baal, hear us!" from morning until noon, and "Great is Diana of the Ephesians!" about the space of two hours. So the Jewish (Ashkenazim) Service Books: "Answer us, O Lord, answer us; Answer us, O our God, answer us," continues through seventy variations of "Answer us." "Do it for the sake of Thy loving-kindness" is similarly repeated with insignificant modification forty times.

From all this endless chain of repetition our Lord emancipated His followers by His model prayer. "When ye pray be not like unto men who multiply words, praying first in Aleph, then in Beth, then in Gimel, then in Daleth, and so throughout the alphabet." Rather when we pray we must be content with Aleph, confine ourselves to the utmost simplicity, and thus in absolute directness of speech may we pray Abinu, Our Father. As given in the Hebrew tongue by our Lord His prayer was in A, and there was no attempt to proceed from Beth to Tau, from B to Z. With a forceful completeness the Great Teacher disestablished all such devotions as followed the prevalent alphabetical arrangement.

Give us this day our daily bread. Matthew 6.11.

The repetition, "day-daily," is obviously tautology, and our Lord never used tautology. *Epiousion,* the word translated "daily," has, as *battolegeo,* been the object of much discussion.

Dr. Thirtle had the happy idea of comparing the Lord's prayer with the Hebrew prayers for sustenance and graces at meat, for light upon the meaning of *epiousion.* In those of early antiquity, which Jesus doubtless used from youth up, occurs frequently the Hebrew phrase *lehem mihyathenu,* "bread of our sustenance." This Dr. Thirtle believes to be the equivalent of the *arton hemon ton epiousion* of the Lord's Prayer, *"the bread on which we exist."* It is a petition for needs, not superfluities, the bread for life.

The bread is "our," not "my," identifying the Christian's needs and supplies with those of his fellow-Christians. The later prayers of the Jews, it has been noticed, are sprinkled with the pronouns of self-interest, I, me, my. "Suffer *me* to sit in peace and honor at *my* board, surrounded by the children of *my* household, and grant that *I* may never have need to look wistfully at the tables of others, nor become

* James W. Thirtle, "The Lord's Prayer." Morgan & Scott, London.

dependent upon any human being," etc. These prayers are the prayers of a later and apostate Judaism, the earlier "Blessings Before and After Meat" using the plural as the Lord's Prayer does.

But if the disciples were to say "our," Jesus never did. His sonship was different in kind from ours. He could not pray the prayer He taught us to pray, because He could not say: "Forgive us our trespasses." So in the twenty-two verses of His great high priestly prayer the first person singular occurs over fifty times, the first person plural not once. It may be remarked here that whenever Jesus prayed He employed no other name for God save father, with the exception of the words of Mark 15. 34, where He quoted the Twenty-second Psalm. In each of the five prayers in the synoptics where the words of Jesus are given, He addresses God as father. "I thank Thee, O Father, Lord of heaven and earth. . . . . Even so, Father, for so it seemed good in Thy sight"; "O My Father, if it be possible let this cup pass from Me; O My Father, if this cup may not pass away from Me"; "Father, forgive them, for they know not what they do"; "Father, into Thy hands I commend My spirit."

And forgive us our debts, as we forgive our debtors. Matthew 6. 12.

This petition contains, in Dr. Thirtle's judgment, implied allusions to the Lord's release of the fifteenth of Deuteronomy, the sabbatic year. "At the end of every seven years thou shalt make a release." The verb and substantive "Release" in this chapter of Deuteronomy are rendered in the Septuagint Greek of Deuteronomy with the same Greek words which the Lord's Prayer uses for "forgive." This is true of the words "forgiveness" and "remission" with their derivatives in the New Testament generally. The verb *shamat,* "to release," and the substantive *sh'mittah,* "release," are represented by *aphiemi* and *aphesis* respectively.

Again in verse 2 of the fifteenth of Deuteronomy "the Septuagint introduces the verb *apheilo* to express the indebtedness of the neighbor, and forms of this word appear in the prayer for debts and indebtedness.

"In the old time, as we infer, loans were remitted in order that freeborn Israelites might not come under a sordid bondage. In like manner children of God are encouraged to seek forgiveness in order that as heirs to a great inheritance they may stand erect, holy and without blemish and unreprovable before Him; debts remitted, iniquities forgiven, sins pardoned, and these never again to come into remembrance. Here we have the Lord's release up-to-date in the Christian dispensation."

In the best texts the verb in Matthew is an aorist, *aphikamen,* "as we forgave"; in Luke a present tense, *aphiemen,* "as we forgive." The disciples might use Luke's tense in the sense of "Release us from our obligations as we are wont to *forgive* others theirs"; or they might use Matthew's tense, "Release us from our debts as we *forgave* under the dispensation of our Jewish law when the sabbatic year came round."

As has been pointed out, this aorist refutes the charge of legalism sometimes made against this clause in the prayer, as if the forgiveness of God were contingent on our forgiving. It simply compares present-day forgiveness with the economic release of the old Jewish polity.

Yet our Lord foresaw that some of His followers might think to obtain release from their spiritual debts when they were unwilling to release others. When He said: "As we forgive our debtors," He doubtless had in mind the supposititious case in the ninth verse of Deuteronomy fifteen: "Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought" (knowing that any loan granted would not be collectable when the approaching year of release had come). This temper of mind, unworthy of Judaism, was even more treasonable to the teaching of Christ.

Next Month.

Special articles on **Efficiency and Equipment.**

Spiritual Renewal, by Rev. J. Stuart Holden.

An Efficient Church in a Modern World, by Rev. Prof. G. S. Dobbins, D. D.

Two Ways of Life, by Rev. G. Campbell Morgan, D. D.

The Practice of Prayer, by Rev. Albert D. Belden.

Jesus and the Gentile World, by Rev. John A. Hutton.

A Chapter of **Suggestions and Methods.**

The Religious Consciousness: A Psychological Study. A book notice by Rev. Sidney M. Berry.

Do not say a man is not worshiping God in the song because he is not singing. One sings sympathetically as well as vocally; with the spirit and with the understanding as well as with the voice. I sing best with the greatest singer. When I hear one who can sing I sing with the singer. It carries my soul aloft.—Joseph Parker.

An informal sketch of Chas. M. Alexander's life work by Philip I. Roberts is announced for immediate publication by F. H. Revell Co., New York.

I Bring My Sins to Thee.

Dedicated to Crossley Hall.

FRANCES RIDLEY HAVERGAL. MAY WHITTLE MOODY

1. I bring my sins to Thee, The sins I can - not count,
2. My heart to Thee I bring, The heart I can - not read;
3. My life I bring to Thee, I would not be . my . own;
That all may cleans - ed be In Thy once o - pened Fount.
A faith - less, wan - d'ring thing, An e - vil heart in - deed.
O Sav - iour, let me be Thine ev - er, Thine a - lone.
I bring them, Sav-iour, all to Thee, The bur - den is too great . . for me.
I bring it, Sav - iour, now to Thee, That fixed and faith-ful it . . . may be.
My heart, my life, my all I bring To Thee, my Sav-iour and . . my King!

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OUR BOOK TABLE.

The Apostle of Inland China.

Hudson Taylor and the China Inland Mission: The Growth of a Work of God, by Dr. and Mrs. Howard Taylor. China Inland Mission, Germantown, Pa. Portraits and map. 640 + xii pages.

Success in prayer: that is the prime fact for which this volume stands. The thread of prayer runs all through the story: prayer as the individual's communion with God for every personal need, both temporal and spiritual; prayer as the means of drawing down God's blessing upon labors for the conversion and blessing of others; lonely prayer, united prayer; habitual, heart-searching, real prayer.

It is a record that exhibits James Hudson Taylor as a unique character. Not that he was unhuman, for in his everyday life, his family relationships, his business dealings, his mission plans, he was not different from what other men may be. The thing that made him unique was that one insistent purpose dominated his life: the evangelization of the countless millions of inland China. And the spring of every thought

and act in the pursuit of this object was prayer.

This second volume picks up Dr. Taylor's life in 1860, when he was 28 years old. He has already spent over six years in missionary effort in China, and is back in England, invalided, but with a vision of the appalling urgency of China's need. Put yourself back sixty years, before foreign missions were much thought of, and before Hudson Taylor himself and so many other foreign missionaries had become known and honored as they are today. In a quiet way he is arousing interest in China, and receiving candidates for the field, without the backing of any board or denomination. But it is hard, almost discouraging work, until a crisis is reached one memorable day in 1865 on the sands at Brighton, when he is led to roll the burden on God as being His responsibility while he is obeying His leading. New life came with this realization, and a new spurt in plans for the China Inland Mission.

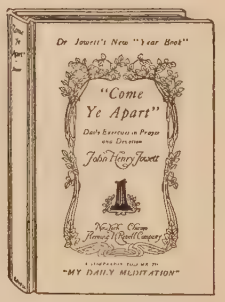
The book is very carefully written: a tribute to the orderly care which Dr. Taylor and the Mission ever followed. Apparently an unbroken supply of original correspondence was at the disposal of the authors, so that they were able to follow closely the prayer life and labors of Dr. Taylor, and the realization of his plans. Literary skill is shown in the selection and arrangement of the matter printed. The reader is impressed with the sequence of events as answers to prayers and unfoldings of God's guidance.

How Dr. Taylor got the confidence of English Christians, how successive bands of earnest men and women gave themselves for China, how the Mission organization grew at home and on the field until in the '80s it had arrested wide popular support, the American visits of 1888 and 1889,—all is told in these pages with unflagging interest. We also read the personal history of Hudson Taylor: his kindliness and tact and saintliness, his untiring activities, his sicknesses and bereavements, until in 1905, at the age of 73, he falls asleep in China, and his body is buried at Chin-kiang in his own family grave.

Students of missions will find other points to interest them, such as Dr. Taylor's decision himself to keep the entire direction of the enterprise, like a general on active service in the field; his purpose to make no public appeals for funds, lest on the one hand subscriptions should be diverted from existing agencies, and on the other hand because he preferred to lay the needs before God and look to Him for supplies; his employment of women missionaries in hitherto unheard-of capacities; the use of native costume, and living as nearly like the Chinese as possible; and numerous other features in which Dr. Taylor and his associates were pioneers and innovators.

It was not an easy life, this life of prayer. It meant severe testings of faith. It meant living close to God and in strict obedience to His known will. It meant at times the patience of apparently unanswered prayer. But the whole result is definite and unquestionable: God honors that man's faith who is wholly yielded to Him and walks with Him. The evidence of it is visible, practical, not only in Dr. Taylor's own experience but also in the China Inland Mission which was so intertwined with his life, and whose work continues with the same stamp of reality, simplicity and intensity that distinguished him.

New Books of Prayers.



Come Ye Apart, by John Henry Jowett. F. H. Revell Co., New York. 254 pages. $1.50.

For every day in the year a Scripture passage and a few thoughts suggested by it, gliding into an appropriate prayer. A very effective way to pray Scripturally.

Daily Manna, compiled by J. Gilchrist Lawson. Geo. H. Doran Co., New York.

"This book will contain a Bible promise, a familiar hymn verse and a Bible exhortation for each day of the year, with the important words emphasized in the Bible quotations." Soon ready.

Day by Day with the Master, by Robert Cluett. Association Press, New York. $1.50.

In this book Mr. Cluett has in mind the many earnest boys and girls who want to form helpful habits of daily Bible study and prayer. There are readings and prayers for over three months; a topic for each day, relating to important incidents in the life of Christ; a few words of comment; a brief Scripture passage; a prayer in simple language which applies to everyday living the truths that have been read.

Five Minutes a Day, by H. W. Gibson. Association Press, New York. 62 pages. 25 cents.

A useful arrangement of Scripture and brief comment for morning devotions, covering each day for ten weeks, and treating such general subjects as Self-Control, Honesty, Courtesy, Conscience.—E. C. L.

Helpful Prayers for All Occasions, selected by Hugh T. Kerr, John W. Nicely, J. Gilchrist Lawson. Glad Tidings Publishing Co., Chicago. 192 pages. 15 to 50 cents.

A vest pocket booklet, more comprehensive in contents than one would expect. Ready-made prayers, ancient and modern, for all sorts of occasions and objects. Children's prayers and table graces are also included.

Prayers and Thanksgivings for a Christian Year, by Isaac Ogden Rankin. Pilgrim Press, Boston. 306 pages. $1.25.

Selections for each day of the year, for morning and evening, and for other occasions public and

private, by one who for over twenty years has conducted a devotional column in the "Congregationalist." Each selection has a topical title, a verse or two of Scripture, and a prayer.

Dr. Rankin has true devotional spirit and fine taste in expression.

Temple, The: A Book of Prayers, by W. E. Orchard. J. M. Dent & Sons, London and Toronto.

Not a newly published book, but probably new to many of our readers.

It is dedicated to "All those who, weary of fruitless quest and endless argument, are willing to try the way of prayer." The prayers, one to a page, are arranged in five sections: The Outer Gate, The Inner Court, The Evening Sacrifice, The Altar of Incense, The Holy Place. From this information the reader will sense the spiritual flavor of the book, and he will not be disappointed in its contents.

Dr. Orchard is a Congregational minister in London, and is regarded by Rev. J. Stuart Holden and many others as one of the strongest spiritual forces in England.

New Books Concerning Prayer.

Ask and Receive, by Aaron Martin Crane. Lothrop, Lee & Shepard Co., Boston. $2.

This book, soon to be published, is stated by the publishers to be "a thoughtful study of the teaching of Jesus on the universal human need of prayer. In simple, forceful words, and with reasoning so clear that it is a pleasure to follow it, the author develops the sure possibilities of prayer and its necessary attendant, faith, including the vital subject of healing. This work gives the ripest conclusions of a great and honest scholar."

Christian Doctrine of Prayer (The), edited by James Hastings. Chas. Scribner's Sons, New York. 448 pages. $4 net.

A comprehensive statement of the doctrine and practice of prayer. Twenty chapters, each prefaced by a list of books dealing with its particular phase of the subject. Quotations are liberally interspersed throughout the text, by way of illustrating the technical teaching.

Fellowship in Thought and Prayer, by Basil Mathews and Harry Bisseker. Edwin S. Gorham, New York. 111 pages. $1.

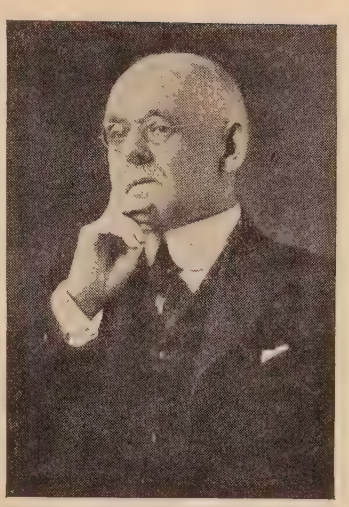
"As fine a bit of practical mysticism as has come to my attention for some years," says Bishop Brent in an Introduction.

First of all, Christian fellowship on every plane of human life is urged. The means by which this goal is to be reached are thought and prayer. A test of actual experience of the suggested means is given in detail in the case of the British Christian Student Movement, when "Liverpool, 1912" became "one of the few outstanding epochs of their spiritual experience" of workers now scattered all over the world, while other instances are also referred to. To get this fellowship into action is the climax of the book.

A closely reasoned treatise, on rather unusual lines, and displaying large and wide experience and knowledge on the part of the authors.

Power of Prayer (The), edited by W. P. Paterson and David Russell. Macmillan Co., New York. 528 pages. $4.

An impressive volume, being a selection of the essays entered in competition for the Walker Trust prizes offered in 1916, with a study of the essays as a religious and theological exhibit of the contemporary mind.



Mr. Robert Cluett

Author of "Every Morning" and "Day by Day with the Master."

The subject was the meaning, reality and power of prayer; its place and value to the individual, to the church and to the state; in the everyday affairs of life, in the healing of sickness and disease, in times of distress and national danger, and in relation to national ideals and world progress.

The first prize, among 1667 essays submitted, was awarded to the Rev. Samuel McComb, D. D., canon of Baltimore Cathedral. Among the essayists were 780 men and 870 women, with 17 anonymous. Laymen and women predominated over ministers. All sorts of Protestants and Catholics entered, and also Christian Scientists and those of oriental faiths.

The volume gives twenty of the essays, and covers all phases of the subject. Frankly, the reviewer felt greatly refreshed in reading the chapter, "From the Autobiography of an Evangelist," Charles Mason of Battersea, London, a converted soldier who obeyed the command of the evangelist who led him to Christ to kneel down by his cot when he got back to his barracks and ask God for power to confess Christ there and then. His comrades poured a bucket of water over him, but he was baptized with the Spirit of God too in that act, and began a wonderful life of prayer and faith, which he relates in part in this essay: an experimental oasis in the midst of learned disquisitions and analyses.

A seventeen-page classified bibliography lists books of prayers and about prayer from the earliest times up to date: a very useful feature for the student.

Purpose in Prayer, by Edward M. Bounds. F. H. Revell Co., New York. Frontispiece. 160 pages. $1.25 net.

The author, a Methodist preacher, and editor of the St. Louis "Christian Advocate," spent the last seventeen years of his life at home reading, writing and praying. It was his habit to rise at 3 or 4 a.m. for Bible study and prayer. Prayer was not an occasional effort with him, but an intense,

continued business. He knew how to pray, and he prayed.

Out of such experience came this book. It humiliates the reader, who feels his own lack and laziness in prayer as compared with Mr. Bounds. There is not a pointless word in the book. The style is epigrammatic, and every shaft drives home. The author's views regarding prayer would be extravagant if they were not true; but what high claims, what burning zeal, what urgent exhortations!

Quotations from other men who prayed, and instances of answered prayer, support Scripture teaching and example.

If the flame of your zeal in prayer has died down, get this volume!

Purpose of Prayer (The), by John Bretherton. Student Christian Movement, London. 272 pages. 6/—.

It is not the head but the heart which incites to prayer, but prayer becomes more real perhaps when its basis is understood. This basis the author endeavors to set forth in the light of our current conceptions of God, and nature, and man.

The chapter titles are given in the form of questions, for instance: "Does importunity imply lack of faith?" "Does divine omniscience render prayer unnecessary?" "Is prayer for temporal things unscientific?" "Does response to prayer necessitate partiality?" and so on for twenty-five chapters. The answers are thoughtful, and popularly presented, and reverential. The author's definition of prayer is, "That assertion of our desire, in communion with God, which aims at harmonizing our will with His."

This volume will appeal to those of the college student stage of thought and maturity.

New and Recent Hymnbooks.

We wrote to the various publishers throughout the country for copies of their new and recent publications in order to lay before our readers an up-to-date list.

It was our intention to review each book separately, but there is so much similarity in hymn material and other contents that it has resulted in our pointing out only the special features in each book. For the rest, the differences are due to the personal element,—the editors and publishers.

Don't be afraid to spend money on new hymnbooks, and then use them largely. Buy the good bindings. Why cheapen the singing by buying cheap and flimsy bindings?

Alleluia, prepared by a Committee of the Presbyterian Board of Publication and Sabbath School Work. Westminster Press, Philadelphia. 346 pages. 75 cents in quantities.

Unusually well printed. 309 selections, sixteen orders of service, and thirty-one responsive readings.

Excelsior Hymnal, edited by I. H. Meredith and Grant Colfax Tullar. Tullar-Meredith Co., New York. Price on request.

Primarily for Sunday school and young people's use. Two hundred eighty-five hymns and responses, and twenty-seven responsive readings.

Gloria, by Benjamin Shepard. A. S. Barnes Co., New York. 318 pages. $80 per 100.

Two hundred ninety-five hymns, eight pages of "Aids to Worship" such as opening sentences, the Apostles' Creed, etc., and fifteen orders of service.

Gospel Solos and Duets, edited by Herbert G. Tovey and Keith L. Brooks. Tovey and Brooks, Los Angeles, California. $1. 97 selections.

Twelve extra pages for pasting in other selections. Unbound copies, 75 cents.

Hymns for Today, by J. H. Fillmore. Fillmore Music House, Cincinnati, O. 352 pages. $75 per 100.

Three hundred thirty-two hymns, forty assorted orders of service with Scripture readings, and several indexes.

Hymns of Blessing for the Living Church. B. D. Ackley, Philadelphia. 320 pages. $40 per 100, cloth edition.

Three hundred sixty-two hymns, nine orders of worship, ten pages of responsive readings and psalms. The "Foretoken" is autographed by John Wanamaker, Geo. F. Pentecost and W. G. Landes.

Jubilate, edited by J. Lincoln Hall, C. Austen Miles and Adam Geibel. Hall-Mack Co., Philadelphia. 224 pages. $40 per 100, cloth binding.

A Sunday school book containing forty arrangements of classical pieces and ten two-part songs, in addition to the usual features.

Kingdom of Praise, edited by I. H. Meredith and Grant Colfax Tullar. Tullar-Meredith Co., New York. 151 hymns for general use.

Kingdom Songs, by C. Harold Lowden and Rufus W. Miller. Heidelberg Press, Philadelphia. 30 cents.

Two hundred twenty-seven hymns and twenty topical responsive readings.

New Songs of Praise and Power, edited by J. Lincoln Hall, C. Austen Miles, Adam Geibel and B. D. Ackley. Hall-Mack Co., Philadelphia. $30 per 100, board binding.

One hundred fifty-eight selections and sixteen Scripture portions.

School Hymnal, edited by Milton S. Littlefield. A. S. Barnes Co., New York. 310 pages. $85 per 100.

Prepared for use in schools and colleges, and containing several unusual features, such as a dozen oratorio selections, twenty responsives and liturgic forms. 275 hymns.

Tabernacle Hymns, No 2, compiled by Paul Rader. Tabernacle Publishing Co., Chicago. 320 pages. In the press.

About 400 hymns, for general church use.

Uplifting Songs, edited by C. Harold Lowden and Rufus W. Miller. Heidelberg Press, Philadelphia. $18 per 100, cloth binding.

One hundred fifty-three hymns and twenty responsive readings.

Jesus of Nazareth.

Christ of Revolution (The), by John R. Coates. F. H. Revell Co., New York. 130 pages. $1 net.

The author writes as an ethical liberalist. It is on this basis that he discusses the problems, principles, program, glory and power of Jesus. It is scarcely necessary to indicate the result,—the social gospel is to regenerate the world.

Mr. Coates is a writer by no means uninformed, a conscientious disciple of scholars like Schmiedel and Weiss, and withal possessed of literary gifts. He conceives of the activities of Jesus as primarily focused on Israel in the hope of rallying the nation around His standard for the moral transformation of the world. This is a valuable

and suggestive part of the book, dealing as it does with facts not generally recognized.

As to details, the book contains both good and bad. There are interpretations which if not indisputable are clever, and even illuminating. On the other hand, the Bible student will detect serious inaccuracies. Thus, it is hardly true that to Jesus God was never anything but kind, blessing His children whether they were obedient or disobedient. And as to the discussion of Christ's great eschatological discourse, it is wholly inadmissible. We note, too, that Mr. Coates is not aware how widely recent scientific thinking has swung away from the older evolutionary conceptions, the most striking declaration on this subject having been made by the evolutionist Ernst Haeckel himself.

These are matters of minor moment, but the nerve must now be touched. Despite the retention of a good deal of traditional phraseology, the Christ of Revolution is essentially a human Christ, though One whose peerless philosophy of sacrifice and love is to rebuild society. "He was a true child of His time and place. But those who knew Him found a plus." We do not charge Mr. Coates with outright denial of Christ's miracles; he tells us, *inter alia*, that there was a historical fact behind the confusion of the resurrection stories. We also readily allow his claim that he is not writing a detailed history. Nevertheless in effect he sidesteps the miracles of the Redeemer, and thus his presentation of the ministry is shown to be misleading; for Christ Himself testified to the leverage His divine works were intended to exert upon the unbelief of Israel, so that no discussion which evacuates this supernatural dynamic can possibly be valid. It is doubtless easy to thrust at apocalyptic fanaticism, but the difficulty for Mr. Coates lies in the records of the Gospels, shot through and through as they are with supernaturalism. The Catholic tradition is too strongly imbedded in uncials and cursives, Syriac palimpsests and Latin versions, Church Fathers, Diatessarons and Didachae, not to speak of the Catacombs, to be either abolished, remodeled or rasped down to pillar-passages. Ur-Marcus and assumed logia or primitive liturgies are very interesting, but all this is not textual science. You must face the records from which alone you know anything of Christ, as they are; and you find them, we repeat, interwoven with miracle. If you are not going to say a word (Mr. Coates does not,) about the virgin birth or the walking on the sea, very well; but how do you figure out your right to hold the rest? Your pious talk may suffice to hold the church masses you are trying to bend to your materialistic philosophy (at least, this is what Mr. Chesterton says liberalism is), but there are skilled swordsmen who will pin you like a butterfly. The ethic of a Jesus who is anything less than incarnate deity has absolutely no guarantee of finality. The teachings of a human Christ on marriage and divorce, for example, may they not some day become obsolete? Or may not God express Himself in coming days in a Bab still wiser and greater than the Prophet of Nazareth? Why not? And suppose he turns out a Trotsky?

In a word, what has been termed the amphibious method in theology is about played out. Mr. Coates' book has a very real value in emphasizing anew the remark of the late Dr. Henry B. Smith, to the effect that the choice now confronting the world is between revolutionary religion and thoroughgoing orthodoxy.

New Discovery of Jesus Christ (A), by Thomas Payne. Morgan & Scott, Ltd., London. 158 pages. 3/— net.

Its aim is to lead Christians into an enlarged vision of the glory of Christ and of the possibilities of prayer, holy living and Christian usefulness. Spiritual in tone and stimulating in style, and to be recommended for illustration and edification to ministers and devotional readers.—W. H. J.

Bible Exposition.

Epistles of St. John (The), by Charles Gore. Chas. Scribner's Sons, New York. 237 pages. $2.

The exposition offered by Bishop Gore in this volume is scholarly, conscientious and helpful. Obscurities are cleared away, and the emphasis of fundamental truth often comes to the reader with the force of a moral tonic. One gets the impression that Dr. Gore is a good Bible student, converging the light of many Scriptures on the passages in hand.

He writes as an English churchman, and not all will be able to endorse the sacramentarian views occasionally expressed. But there is a thoroughly evangelical background, a deep realization of the inseparable connection of Christian life and fundamental Christian dogma (the incarnation), and clear insight into the critical nature of our times. The explanation of the special antichristianism which called forth these letters will be found adequate and informing, as is, indeed, the whole presentation of the conditions of the apostolic age. In I John 5. 18 Dr. Gore adopts the alternative reading of the revisers: "He that is begotten of God (the Redeemer) keepeth him (the believer)," instead of "keepeth himself," in which latter case the believer is in view throughout. To many the revisers' rendering will seem superior, as parallel to the first clause of the verse; however, Dr. Gore's preference will be found to be supported by Tischendorf, Tregelles and Alford. As to a coming personal Antichrist, Dr. Gore thinks St. John does not appear to encourage such a belief.

The announcement of Dr. Sanday's finally crystallized views as to the Fourth Gospel is painful, but not surprising.

Expository Outline of the Revelation, by Walter Scott. Morgan & Scott, Ltd., London. 62 pages. 2/6 net.

The futurist interpretation is followed. There is more than outline,—there are numerous study points and notes which indicate thorough familiarity with prophetic truth and much meditation upon Revelation. The presentation is clear and scholarly throughout.

An illustrative chart, with introductory notes, by G. Wilson Heath, is also given.

Redeemed Family of God (The): Studies in the Epistles of Peter, by J. H. Jowett. Geo. H. Doran Co., New York. 345 pages.

A reprint of Dr. Jowett's studies in the epistles of Peter. A masterpiece of exposition, opening up clear understanding of the text, pointed in its application, warm with the glow of a Spirit-filled mind and heart.

Various Themes.

American Red Cross in the Great War (The), by Henry P. Davison. Macmillan Co., New York. Illustrated. 302 pages. $2.

Statistical reports are usually dull reading. Useful as they may be for reference they seldom hold the interest of the reader. Mr. H. P. Davison has proved himself to be a writer of unusual gifts, as well as a great organizer, in making the report

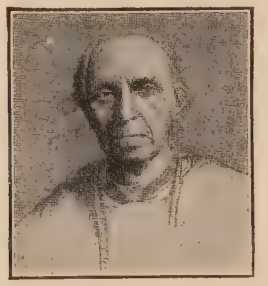
of the American Red Cross in the war a notable exception to this generalization. As chairman of the War Council Mr. Davison was in a position to give a comprehensive review of the varied activities of the work, which was of unprecedented magnitude, and this he has achieved with eminent success.

While dealing in figures that are bewildering the writer has the gift of terse statement and of luminating aphorisms. For example: "The Red Cross is dedicated to the defeat of suffering." In twenty months 272 millions of dollars were expended for this object.

To every Red Cross worker as well as to every contributor to the cause this report will be of deepest interest.—X.

Cardinal Mercier's Own Story, by D. J., Cardinal Mercier. Geo. H. Doran Co., New York. Frontispiece. 441 pages. $4 net.

We opened this volume thinking that it was the cardinal's autobiography. However, it is only the story of his official dealings with the German authorities during their occupation of Belgium. Copies of correspondence are given, with enough explanatory remarks to afford a clear understanding of the cardinal's war experiences. As such, it is an invaluable unit in the history of the war.



The cardinal looms up nobly in his contact with German subterfuge, trickery and cruelty; also in contrast with German Catholics. Once decided in his mind as to a course of action, he pursued it to a definite issue,—and usually the German authorities compromised if they did not concede his position. His sermons authenticate the opinion all the world has had of his wisdom and self-control, his fear of God and absolute fearlessness of the brutal invader.

In Darkest Christendom, by Arthur Bertram. E. P. Dutton & Co., New York. 256 pages. $3.

"And a Way Out of the Darkness" is an apparently partially suppressed remainder of the title, it seems from the printing on the title-page, as well as from a comparison of that page with the back of the book. The author has done this probably because the reader is left confessedly without any scheme of remedy, or any indication of the exact lines of the way out. But the direction, at least, and the way in general, are indicated very definitely. "We have labored," says he, "to make as clear as possible our unshaken conviction that the only 'way out' is Christ,—returning to God by Him." But the author's difficulty, and the failure of the book to be more definite as to the details of this return, are confessed by the clause immediately following that just quoted, "and that this involves implications much more far-reaching than is imagined by current conceptions of Christianity."

The book constitutes an impassioned arraignment of the imperfections of the Christianity of Christendom, both nominal and official, i.e., ecclesiastical. But the reader leaves it with a sense of the impossibility of coming to any sort of understanding with the author. He is implacable. He will not permit you to agree even with his indictment. No sooner are you applauding his contention than he deliberately stops to rebuke you. But we insist on agreeing with him that the great antichristian practice of "exploitation" everywhere is the outstanding sin of Christendom, and that it can never be consistent with Christianity.

The book is written in impassioned style. It would, we think, be stronger in its effect if it were less exclamatory and hortatory; especially as now and then the reader gets an impression that the author could write tersely and with sharpness of point if he chose to do so.—W. O. S.

North American Students and World Advance, Burton St. John, editor. Student Volunteer Movement for Foreign Missions, New York. Illustrated. 654 pages. $2.50.

Not only do we get here stenographic reports of the platform addresses delivered at the Des Moines conference last New Year,—addresses full of information and inspiration,—but also a résumé of the work of the Student Volunteer Movement since its inception at Mount Hermon in 1886, "remarks" or condensations of speeches made at the various side-conferences, and pictures of the exhibits and charts, etc. The last word in missionary information and propaganda.

Orient in Bible Times (The), by Elihu Grant. J. B. Lippincott & Co., Philadelphia. Map, illustrated. 336 pages. $2.50 net.

In recent years it has become increasingly clear that the Hebrews had many points of contact with their neighbors on every side. Therefore one who would fully understand the Old Testament needs to know the course of events and the life of the people in these other nations, some of whom had a rich civilization long before Moses led the Israelites out of Egypt. We have in this volume a fascinating panorama of the oriental world from the earliest times on which we have any light, down to the days of the New Testament.

The author has been a teacher in the Friends' School at Ram Allah, near Jerusalem, a thorough student of the Semitic languages, and a teacher of Biblical Literature at Smith and Haverford Colleges. As a result of this varied experience, and with the help of a crisp literary style, he is able to give us a clear-cut and vivid impression of the life, customs, and thought of these early peoples. There is a sketch of the development of Israel which throws into clear relief the important human influences in that development. One wonders, however, at the use of five pages to describe Torrey's views about the work of Ezra, because nowhere else is any space wasted. Here and there the historical story is skilfully connected with modern times.

Thirty excellent illustrations add much to the value of the book.—E. C. L.

BOOKS RECEIVED.

Books not commented upon are reserved for fuller notice.

Ambassadors of God, by S. Parkes Cadman. Macmillan Co., New York. 353 pages. $3.50.

Bible Doctrine of Society in Its Historical Evolution (The), by Charles Ryder Smith. Chas. Scribner's Sons, New York. 400 pages. $4.50.

Boy-Talks, by Philip E. Howard. Sunday School Times Co., Philadelphia. 216 pages. $1.50.

Christianity the Final Religion, by Samuel M. Zwemer. Eerdmans-Sevensma Co., Grand Rapids, Mich. 109 pages. $1.25.
Seven chapters on Christianity and its promulgation, written from the standpoint of its beliefs, showing their adequacy and sufficiency, and hoping to check the danger of forgetting the essentials in the rapid movement of missionary enterprise today.

Community Programs for Coöperating Churches, edited by Roy B. Guild. Association Press, New York. Illustrated. 253 pages. $1.90.

Conquerors of Palestine (The), by Major H. O. Lock. Robert Scott, London. Map. 121 pages. $3 net.

Crannell's Pocket Lessons for 1921. Judson Press, Philadelphia. 200 pages. 40 cents.
The International Sunday School Lessons very helpfully expounded by President Crannell of Kansas City Theological Seminary. Pocket size.

Each One His Own Priest, by Andrew Jackson Bowen. Revell Press, New York. 302 pages. $2.

God of War (The), by Joseph Judson Taylor. F. H. Revell Co., New York. 255 pages. $2 net.

Great Leaders of Hebrew History, by Henry Thatcher Fowler. Macmillan Co., New York. Illustrated. 280 pages. $2.50 net.

Handbook on Citizenship, by Hallie Linn Hill. F. H. Revell Co., New York. 96 pages. $1.
Addresses given before commercial clubs, chambers of commerce, and such bodies, on the practical working out of laws regarding citizenship in all the states. True to its title.

Highway to Leadership (The), by Margaret Slattery. Pilgrim Press, Boston. 143 pages. $1.50.

History of the Japanese People (A), by Capt. F. Brinkley. Geo. H. Doran Co., New York. Illustrated. 784 pages.

Kingdom in Mystery (The), by J. J. Ross. F. H. Revell Co., New York. 379 pages. $2.50 net.

Malden Survey (The), compiled by Walter S. Athearn. Geo. H. Doran Co., New York. Illustrated. 213 pages. $2.50 net.

Mayflower Program Book (The), by Jeanette Eloise Perkins and Frances Weld Danielson. Pilgrim Press, Boston. Illustrated. 290 pages. $2.
Twenty-six programs to teach and train children from six to eight years of age in the elements of good citizenship. Posters are reproduced, and several songs given, and 48 pages of patterns of gifts, etc., for the children to copy or cut out. All the details of the programs are carefully worked out.

My First Communion, by Hugh T. Kerr. Presbyterian Board of Publication and Sabbath School Work, Philadelphia. 61 pages. 50 cents net.

Personal Evangelism among Students, by George Stewart, Jr., and Henry B. Wright. Association Press, New York. 96 pages. $1.

Story of the American Red Cross in Italy (The), by Charles M. Bakewell. Macmillan Co., New York. Illustrated. 253 pages. $2.
A readable and remarkable narrative of the varied forms of help rendered to Italy during the war, from the establishment of relief centers and traveling canteens to the building of cantonments for refugees. Statistics and lists of personnel are relegated to appendices.

Superintendent's Guide for 1921, by Harry Edwards Bartow. American Sunday-School Union, Philadelphia. 84 + 8 pages. 60 cents net.
Suggestions for each month, and orders of service. Opening prayers for each Sunday, with hymn and other suggestions. Record blanks, maps, etc. Pocket size.

Touchstones of Success, written by 160 present-day men of achievement. Vir Publishing Co., Philadelphia. 256 pages. $1.25 net.
Original contributions never more than a couple of pages long, from men—men only,—who have made a success in 65 different professions and callings.

When the Days Seem Dark, by Philip E. Howard. Sunday School Times Co., Philadelphia. 136 pages. $1.25.
The author has the knack of sympathetic writing. Twenty chapters are here, with stories and poetry and Scripture references, calculated to comfort and encourage.

MAGAZINES.

Review and Expositor, October 1920, edited by the Faculty of the Southern Baptist Theological Seminary. The Seminary Press, Louisville, Ky. Quarterly, 60 cents; $2 a year.
Scholarly, large-visioned articles by men who believe something definite. Prof. Dobbins discusses "An Efficient Church in a Modern World." President Mullins sets forth half a dozen positive elements of the Christian religion, and seven defects of culture and civilization which brought on the world war. Four other articles and twenty-four pages of discriminating book reviews complete the contents. An index of the leading articles of the year is good for reference.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order, or by currency. Do not send stamps.

Rev. Albert D. Belden, who begins the series on prayer in this issue, is one of the younger ministers in England who have a widening ministry. He is pastor of a Congregational church in Westcliff-on-Sea, and is an acceptable preacher in the larger pulpits, and a frequent contributor to religious periodicals in England and to some extent in this country. He is strongly evangelical in theology, progressive and modern in presentation.

Mr. C. Harold Lowden, another new contributor to our pages, is connected with the Heidelberg Press, Philadelphia, the publication wing of the Reformed Church in America.

Winter Conference.

The winter conference for leaders of the Northfield Young Women's Conference will be held at the Northfield Hotel January 12-16. Dr. John Kelman of New York will speak twice daily. These sessions will be open to the public. Further particulars can be obtained from Miss Bertha Harlan, 508 West 14th Street, Wilmington, Del.

Record of Christian Work

A Monthly Review of Religious Thought and Activity, and Bible Expositor.

ALSO REPRESENTATIVE OF NORTHFIELD INTERESTS.

PUBLICATION OFFICES:

BRATTLEBORO, VT. East Northfield, Mass.

Editorial Offices: East Northfield, Mass.

W. R. MOODY, ... Editor.
A. P. FITT, ... Managing Editor.
S. E. WALKER, . . . Business Manager.

Readers are invited to send the managing editor copies of printed matter and suggestions arising out of their local work, embracing topics of sermons and class studies, methods adopted in church and societies,—anything that has proved helpful and is worth passing on.

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Postage extra to Canada, 25 cents; to other foreign lands, 50 cents.

Single copies, 20 cepts to any address in the world. October, double number, 40 cents.

Mailing our December issue began (according to usual schedule) on November 15, the most distant points being given first attention. Can we be blamed if copies do not reach subscribers before the first of the month?

Thank you for a really great Christian magazine. I know of nothing more helpful to young ministers than a year's subscription to the RECORD. It holds one steady in these days when men would destroy our faith by taking from us an inspired Bible.—W. M. A., South Dakota.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

15205	$ 3 00	15223	50
15206	3 00	15225	3 00
15207	1 00	15226	3 00
15208	1 60	15227	5 00
15209	5 00	15228	2 00
15210	5 00	15229	5 00
15212	2 00	15230	5 00
15213	1 00	15232	5 00
15214	1 00	15233	1 00
15215	5 00	15235	50
15216	5 00	15236	6 00
15217	3 00	15237	2 00
15218	5 00	15239	1 00
15219	5 00	15241	5 00
15220	1 00		
15221	1 00		$101 60
15222	10 00		

Receipts, Oct. 20 to Nov. 20.

Central Africa (Dan Crawford).

15211	$25 00
15234	10 00

China (Mrs. Cochran).

15204	$ 4 00
15238	3 00

India (Sam Higginbottom).

15240	$ 3 00

Labrador (Dr. Grenfell).

15224	$10 00

New Hebrides (Mr. Paton).

15231	$30 00

THOUGHTS FOR THE QUIET HOUR.

JANUARY, 1921.

SATURDAY, 1st. *Abide in Me, and I in you. . . . . For without Me ye can do nothing. John 15. 4, 5.*

New Year resolutions are proverbially short-lived. This need not be if, first, they are of the right kind; secondly, if they are made in reliance upon God's helping us to keep them; and thirdly, if we keep in constant touch with Him by prayer, by reading His Word, by worshiping Him in His house. It is our neglect of these necessities that causes us to fail so signally and so quickly in the best and most solemn purposes of our lives.—Selected.

SUNDAY, 2nd. *Be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts. Haggai 2. 4.*

Let the year be given to God in its every moment! The year is made up of minutes: let these be watched as having been dedicated to God! It is in the sanctification of the small that hallowing of the large is secure.—G. Campbell Morgan.

MONDAY, 3rd. *Forgetting those things which are behind . . . . I press toward the mark. Philippians 3. 13, 14.*

Waste no tears
Upon the blotted record of lost years,
But turn the leaf, and smile, oh, smile to see
The fair white pages that remain for thee!
—Ella Wheeler Wilcox.

TUESDAY, 4th. *In returning and rest shall ye be saved; in quietness and in confidence shall be your. strength. Isaiah 30. 15.*

We need to spend some time apart alone with God each day, to keep our conscience highly efficient.—John R. Mott.

WEDNESDAY, 5th. *This charge I commit unto thee . . . . that . . . . supplications, prayers, intercessions, and giving of thanks, be made for all men. 1 Timothy 1. 18; 2. 1.*

Are we as fully yielded to the Holy Spirit for this ministry of prayer as the Lord requires us to be? Are others suffering because we have failed to minister to them the blessings God gave us for them? —A. B. Simpson.

THURSDAY, 6th. *In the morning will I direct my prayer unto Thee, and will look up. Psalm 5. 3.*

It is wonderful how much prayer we can put into five minutes, and how much blessing we can get out of it if only these few minutes are practicable for us. Our time may not be long, but it must be regular; and from the act will come the habit, and from the habit the attitude, and from the attitude the character, settled, strong, sure and abiding, wherein God's presence will be more and more a delight, and God's power more and more realized.—W. H. Griffith Thomas.

FRIDAY, 7th. *Sanctify yourselves therefore, and be ye holy: for I am the Lord your God. Leviticus 20. 7.*

Ten minutes spent in Christ's society every day, aye, two minutes, if it be face to face and heart to heart, will make the whole life different.—Henry Drummond.

SATURDAY, 8th. *I have laid help upon One that is mighty. Psalm 89. 19.*

There is One among us to whom the impossible is His chief delight.—Robert E. Speer.

SUNDAY, 9th. *The Lord is able to give thee much more than this. 2 Chronicles 25. 9.*

The ability of God is beyond our prayers, beyond our largest prayers! I have been thinking of some of the petitions that have entered into my supplications innumerable times. What have I asked for? I have asked for a cupful, and the ocean remains! I have asked for a sunbeam, and the sun abides! My best asking falls immeasurably short of my Father's giving: it is beyond all that we can ask.—J. H. Jowett.

MONDAY, 10th. *The hand of our God is upon all them for good that seek Him. Ezra 8. 22.*

Child of God, never lay the blame of thy failure on God! Seek for it within.—F. B. Meyer.

TUESDAY, 11th. *Let my prayer come before Thee. Psalm 88. 2.*

Much prayer means much power, little prayer means little power, no prayer means no power. It is only when we come from God that men will, in response to our message, come to Him.—J. Stuart Holden.

WEDNESDAY, 12th. *Evening, and morning, and at noon, will I pray, and cry aloud; and He shall hear my voice. Psalm 55. 17.*

Everywhere and at all times be reaching out for God,—in thy pleasures, in thy failures, in thy noontides, and in thy midnights. Pray to Him everywhere. Pray without ceasing, and thy life shall be filled with the presence of the divine, girding it with power and making it fragrant with the delightful perfumes of grace.—J. H. Jowett.

THURSDAY, 13th. *Continue in prayer, and watch in the same with thanksgiving. Colossians 4. 2.*

Prayer commands the Spirit. It makes hearing devout, and leads to obeying. It makes preaching fervent and spiritual. It multiplies and sanctifies giving. It prompts to service, and then it makes all work itself a prayer. It anoints witness with unction, and makes the life radiant with a heavenly light. When there is right praying, all else comes right.—A. T. Pierson.

FRIDAY, 14th. *Praying at all seasons in the Spirit, and watching thereunto in all perseverance. Ephesians 6. 18 (R. V.).*

There is no good in praying for anything unless you will also try for it. All the sighs and supplications in the world will not bring wisdom to the heart that fills itself with folly every day, or mercy to the soul that sinks itself in sin, or usefulness and honor to the life that wastes itself in vanity and inanity.—Henry van Dyke.

SATURDAY, 15th. *If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father. Matthew 18. 19.*

There is marvelous power in individual prayer, but there is an intensified power when a group of people come together to pray.—S. D. Gordon.

SUNDAY, 16th. *Search me, O God, and know my heart; try me, and know my thoughts. Psalm 139. 23.*

Let us look in our hearts, and see how we stand before God. It will take more than a mere trifling investigation. It will take quiet, deliberate heart-searching, with none but the Holy Ghost for our company. "Search me, O God, and try me, and see if there is any wickedness in me" was not only David's prayer, but should be ours. —Len G. Broughton.

MONDAY, 17th. *Quietly wait for . . . . the Lord. Lamentations 3. 26.*

How hard it is for us quietly to wait for God! We are too apt to outrun Him, to forestall the quiet unfolding of His purpose, and to snatch at promised blessings before they are ripe.—Selected.

TUESDAY, 18th. *At that day ye shall ask in My name: and I . . . . will pray the Father for you. John 16. 26.*

I don't believe that there is such a thing in the history of God's kingdom as a right prayer offered in the right spirit that is forever left unanswered.—Theodore L. Cuyler.

WEDNESDAY, 19th. *It shall come to pass that before they call, I will answer, and while they are yet speaking, I will hear. Isaiah 65. 24.*

The answer to your prayers may be nearer than you think. It may already have started by the down line, and on the wings of every moment may be hastening toward you. God will answer you, and that right early.—Selected.

THURSDAY, 20th. *Ask, and it shall be given you. Matthew 7. 7.*

To your knees, O followers of Christ! Pray on, and pray believing! He is the hearer and answerer. Pray on! Pray on! —D. J. Burrell.

FRIDAY, 21st. *Enter into His gates with thanksgiving and into His courts with praise. Psalm 100. 4.*

As we offer our small rejoicing
For the love that surrounds our days,
All the wonderful works of Thy goodness
Shall open before our gaze;
Through the gates of our narrow thanksgiving
We shall enter Thy courts of praise.
—Annie Johnson Flint.

SATURDAY, 22nd. *The joy of the Lord is your strength. Nehemiah 8. 10.*

What we need today is a joyful church. It is this carrying a sad countenance, with so many wrinkles on our brows, that retards Christianity. Oh may there come great joy upon believers everywhere, that we may shout for joy and rejoice in God day and night! Let us pray that the Lord may make us joyful, and when we have joy then we will have success.—D. L. Moody.

SUNDAY, 23rd. *My grace is sufficient for thee: for My strength is made perfect in weakness. 2 Corinthians 12. 9.*

That is always a great witness to the power of the Lord when the onlooker hears singing from beneath the burdens, and sees infirmity irradiated with a smile. It is when graciousness is seen in fellowship with praise, or serenity in the company of sickness, or cheerfulness walking with deformity, that the world is held in arrested wonder. To behold the spirit of confidence in conditions of peace and plenty is nothing, but to see it when sickness is in the house, and the wolf is at the door, makes men think about the good Lord who made it possible. We can make our very thorns the ministers of His praise.—Selected.

MONDAY, 24th. *Bless the Lord, O my soul, and forget not all His benefits. Psalm 103. 2.*

All the blessings we receive from God, especially such as concern this life, lose their true taste and relish without praise. —William Sherlock.

TUESDAY, 25th. *Freely ye have received, freely give. Matthew 10. 8.*

To have joy one must share it. Happiness was born a twin.—Byron.

WEDNESDAY, 26th. *In every thing give thanks: for this is the will of God in Christ Jesus concerning you. 1 Thessalonians 5. 18.*

In the closet of the inner life, when we shut to the door, the spirit of praise and thanksgiving should be with us always. The mind ought to accustom itself to a definite act of thanksgiving in connection with as many as possible of the events of each day. Each of these sets reactions going within, and one of these ought to be, "I thank Thee, O God." We teach our children always to say, "Thank you," in all their intercourse. The same principle should hold with equal meaning in our intercourse with God.—Selected.

THURSDAY, 27th. *If ye know these things, happy are ye if ye do them. John 13. 17.*

Have you ever said: "I wish I had a more cheerful disposition"? How much do you wish it? Enough to dispose yourself so as to be in the way of getting it? Your words are idle and sinful unless you will to have it instead of wishing to have it. You are not responsible for the disposition you were born with, but you are responsible for the one you die with.—Maltbie D. Babcock.

FRIDAY, 28th. *He that saith he abideth in Him ought himself also to walk, even as He walked. 1 John 2. 6.*

Many try to be like Christ by imitating Christ. The most discouraging thing that any earnest-minded man can attempt is to imitate Christ. Nothing else will plunge a man in deeper despair than to try to imitate Christ in his own strength. Instead of imitating Him we should open our hearts wide for Him to come in and live His own life out through us. Christ in us is the secret of a Christian life.—R. A. Torrey.

SATURDAY, 29th. *Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life. John 4. 14.*

To know that "shall" means *shall*, that "never" means *never*, and that "thirst" means *any unsatisfied need* may be one of

the greatest revelations God ever made to our souls.—J. Hudson Taylor.

SUNDAY, 30th. *I will meditate also of all Thy work, and talk of Thy doings. Psalm 77. 12.*

In the beginning of Psalm 77 there is an account of the deep depression from which the writer was suffering,—perhaps in these days it would be called a nervous breakdown. It was persistent, for he says it "ceased not." And the cloud only lifts when his mind becomes occupied with the magnificence of God and of His works.—Ada R. Habershon.

MONDAY, 31st. *They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever. Daniel 12. 3.*

Oh, praise to God, who looks beyond the deed,
Who measures man by what a man would be,
Who crowns defeat with His victorious palms,
And rears upon our marshes of despair
The thrones and mansions of eternity!

—Amos R. Wells.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

THE GOSPEL OF THE KINGDOM.

January 2. The Child and the Kingdom.

Matthew 18. 1-14.

What would be the condition of children today if Jesus Christ had not taught their value and their right place in the human family? Never was more being done for them than today, but how much remains to be done! In our own midst as well as among non-Christian people we see their need. Would that we could look upon them with our Lord's love and appreciation!

1. The child and the kingdom (1-4).

The incidents that preceded this lesson portion turned the heads of the disciples in the direction of an earthly kingdom. Discussion arose more than once among them as to rank in the kingdom. They were very human! Now they bring their question to the Master.

Our Lord's first act was—not to rebuke their self-assertiveness, and not to lecture them on humility, but to draw into their midst one of the children who always seemed near Him, and use him as an object lesson.

When He spoke it was not at first in direct answer to their question, but to give them personal warning of something deeper that ought to be settled first, namely, were they in the kingdom of the heavens at all! "You must turn back from your present pursuit of self-advancement, you must become as little children, you must be born again."

Entrance being thus gained, our Lord said childlike humility was what constituted greatness in the kingdom of the heavens. Humility is the surest mark of genuine conversion.

Does it not follow that the most natural time to enter the kingdom,—and also to become a Christian,—is childhood?

And what a wonderful world it would be if all Christians retained the child-spirit!

2. The child and Lord Jesus (5-9).

Having discovered and honored childhood in this object lesson, Lord Jesus now relates the children to Himself.

To receive a child in His name is to receive Him.

To rob a child of its childlike character is terrible! In a sinful world traps will be set, but woe to the guilty person who sets them!

3. The child and the Father (10-14).

Warning against another unbecoming attitude to "little ones," unimportant insignificant ones, follows: "Take heed that ye despise not!" Even after the lapse of twenty centuries of Christian progress we have not altogether outgrown this attitude,—for instance, we would rather see a grown-up person converted any day than a mere child!

Why not despise, look down upon, them?

Because it is our heavenly Father's will that NOT ONE OF THEM should perish. His care for them is shown in that their guardian angels have always access to His presence. He sent His Son to seek and to save the straying ones.

We are following Christ's example, therefore, when we seek the salvation and blessing of children.

January 9. Jesus Teaching Forgiveness.

Matthew 18. 21-35.

1. Unlimited forgiveness (21, 22).

Peter had caught something of our Lord's spirit regarding forgiveness ("till seven times") as compared with the Pharisees (three times), but our Lord threw away all limits! Forgiveness should keep no books. It is a matter of grace, not of calculation. A limited forgiveness is as good as none.

2. The peril of unforgivingness (23-34).

The parable presents three scenes. In scene i we see a man, loaded with a hopeless debt, receiving full forgiveness. In scene ii this forgiven debtor appears as an unforgiving creditor. In consequence, in scene iii this wretch finds his own for-

giveness recalled and the law taking its course against him.

3. Divine forgiveness (35).

Our Lord uses the parable to teach just one unmistakable point: That man—shall we limit it to Christians, to children of the heavenly Father?—that man who does not heartily forgive his brother will not be forgiven by God.

We need never doubt the extent of God's forgiveness, for when He bids us know no limits He certainly will show that spirit to us, in Christ. But He finds a barrier against His forgiving love set up by that man's unfitness to receive forgiveness who himself has not the will to exercise heart-forgiveness.

What hope does this leave an unforgiving person, whether professing Christian or not, who "will never forgive" some one?

If you will not forgive, do not dare to sin! You need not expect God to forgive you.

January 16. Our All for the Kingdom.
Matthew 19. 16-30.

This is one of the sad stories in the Gospels. Read the other accounts in Mark 10. 17-30, and Luke 18. 18-30.

A certain ruler, young, eager, wealthy, lovable, asks Lord Jesus an all-important question. He receives a definite answer, but rejects the terms in sorrow (or vexation): a case of eternal life sought and missed!

1. Necessity of full surrender (16-22).

He was sincere, but he came to Jesus with an imperfect idea as to who He was. Before answering his question therefore our Lord clears that point by a challenge which implies that the ruler should acknowledge that He is God.

Then our Lord sends him to the commandments. The ruler mistakenly thinks he has kept them all his life, but yet is conscious of something lacking. This Lord Jesus points out in verse 21, the key verse: full surrender—"sell all that thou hast"; service—"give to the poor"; with promise of something better—"thou shalt have treasure in heaven"; then discipleship—"come and follow Me."

The test showed that he lacked the spirit of sacrifice, of consecration. He was not ready to pay the price, to yield his all. Poverty was not the one thing lacking, but mastership of his wealth. Poverty has no more merit in itself than plenty, but the money test is one of the surest and most searching tests of the genuineness of a man's religion, be the sum large or small.

2. Difficulty of full surrender (23-26).

The young man's refusal moved our Lord to comment upon the difficulty of full surrender in the case of the rich.

His words awakened amazement, doubtless because the Jews had always understood that prosperity was a token of God's favor, and would be every man's lot in Messiah's kingdom; so if the rich, moral, educated ruler of the synagogue had a hard time entering the kingdom, what chance would the poor have?

Note: the command to "sell all" is not general. Lord Jesus did not require it of Mary and Martha, or of Zacchæus, or others. But in the ruler's case it proved a vital test. And it is still true that few rich men become Christians, though Christian men may become rich. Unhappily men and women often seem to lose their spirituality as wealth increases.

3. Reward of full surrender (27-30).

Peter had heard our Lord dealing with the ruler, and now voices the fact that he and the other disciples had made the surrender demanded of the ruler,—though their "all" was not much in value,—yet it was their all!

Our Lord responds with a promise to those disciples of honor in His future kingdom, and then looking down the ages assures a reward to "every one" who makes the surrender for His sake.

January 23. Promotion in the Kingdom.
Matthew 20. 17-28.

The setting of this lesson portion is important to notice. Our Lord and His disciples are on His last journey to Jerusalem. For the third time, and more in detail than before, He warns them of what awaits Him there: betrayal, conviction, mocking, scourging, crucifixion, resurrection (17-19). Do they understand? Apparently not, because the record goes on with the story of Salome's request for her two sons.

1. Promotion by nomination (20-23).

The disciples evidently felt sure that Lord Jesus' object in going to Jerusalem was to set up the Messianic earthly kingdom. It is strange to us how this idea persisted, but it was ingrained in the Jew. True, He was Messiah and king, but in God's time and way. The cross, not a crown, was His present objective.

Of course an earthly kingdom meant rank and office for some. On three separate occasions the narrative tells us the disciples disputed among themselves over this matter. And now Salome, animated by a mother's desire for her sons' interest and advancement,—not an unworthy motive in itself, and very human in that age or this,—becomes an office-seeker and asks for special honors for James and John.

Our Lord denied the request, as not within His power.

2. Promotion by service (24-28).

But He does not leave the matter there. He gathers the twelve around Him, and

uses the occasion as an opportunity to lay down the true principle of rank and greatness among His followers: Not greatness derived from nomination to office merely, but greatness due to service, with Himself as the supreme illustration of the principle.

When will the world learn this lesson? When will self-advancement and self-interest give way to sacrificial service, in the church as well as in the world?

January 30. Jesus Greeted as King.

Matthew 21. Lesson portion, 21. 1-16.

It is the last week of our Lord's life. He is moving towards Jerusalem, knowing full well the fate that awaits Him there. Conceivably He might have fled in an opposite direction, but He knows and obeys God's will for Him.

Hitherto He has never courted publicity or honor, but today He takes a different attitude. He initiates a course of action which shall fulfil in part Zechariah's prophecy regarding the entrance of her king into Zion. He falls in with the impromptu plans for a procession, and listens to the multitudes acclaiming Him as son of David and king without rebuking them. The Pharisees indeed accused Him before Pilate (Luke 23. 2) of saying He was Messiah a king.

And yet only a little while ago He had stated positively and in parable that He was going to Jerusalem to suffer and die, to depart for a far country to receive for Himself a kingdom, then to return and reign: all this in order to correct the erroneous expectations of the people (Luke 19. 11).

Conceivably this second course was open to Him,—to take advantage of the popular ovation and the presence in Jerusalem of multitudes of friends from other parts to assert Himself as Messiah and establish Himself as king. Why did He not do it?

Was He consistent in His words and actions?

Yes, because it was perfectly true that He was Messiah and son of David and king of Israel, but it was not true that He proposed to establish an earthly kingdom at this time as some thought. Certainly He expected to die! Neither now nor at any time in His career does the record say that He sought to establish the Davidic kingdom, or that He lifted a finger or uttered a word that would start a rising against Rome. But the day is coming when Zechariah's interrupted prophecy (9. 9, 10) shall be completely fulfilled!

After reaching Jerusalem He fulfils the prophetic ministry of Messiah. He asserts authority by cleansing the Temple. He exhibits healing power. He welcomes the praise of the Temple boys.

They call this the "triumphal entry," but He knew—as we do who look back on those events,—that the cry "Hosanna!" would soon give place to "Crucify Him!". How empty was that triumph except as it was all in accordance with God's plan for the salvation of the world through Christ Jesus!

Saviour and Lord.

The believer in Jesus of Nazareth this side of Calvary stands in a different relation to Him from the Jews as such. Make it clear to your scholars that He is our SAVIOUR and LORD (so called, for instance, in 2 Peter 2. 20 and 3. 2), that is, we are saved through His atoning work and then we owe Him loyalty and obedience as our Lord and Master.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

Thy Kingdom Come in My Heart.

Matthew 6. 7-15. January 2.

A Unitarian preacher once said to an acquaintance: "Sir, I have collated every word in the Hebrew Scriptures seventeen times, and it is very strange that the doctrine of the atonement which you hold should not have been found by me."

"I am not surprised at this," was the reply; "I tried once to light my candle with the extinguisher on it."

Oh, subjects of the kingdom of God! Shall not we, desiring the development of the highest within us, ask, What kind of an extinguisher is over our hearts? God grant there be none!

A little kingdom I possess
  Where thoughts and feelings dwell,
And very hard I find the task
  Of governing it well;
For passion tempts and troubles me,
  A wayward will misleads,
And selfishness its shadow casts
  On all my words and deeds.

I do not ask for any crown
  But that which all may win,
Nor seek to conquer any world
  Except the one within.
Be Thou my guide until I find,
  Led by a tender hand,
Thy happy kingdom in myself,
  And dare to take command!

—Louisa M. Alcott.

I dug from my garden one morning a symmetrical yet dead hemlock tree, and thus questioned it: "Where do all these ugly limbs come from?"

"Just where all ugly things come from," answered the small dead branch which I held in my hand. "I am pretty much like you men. Find out where my limbs come from, and you will find where all human sins come from."

"I will take you at your word, sir." So I took my knife and peeled off all the bark, but the limbs and knots were left.

"You must go deeper than that."

So I began to split and take off layer after layer of wood, but all the knots were there.

"Deeper still," said the dry stick.

Then I split it all, and separating it the heart was laid bare. It looked like a small rod about six feet long and perhaps an inch through at the large end. Ah! I was surprised to see that every limb and knot and gnarl started in the heart!

* * * * *

Two men were discussing the author of certain books. Said one: "He is absolutely sincere at heart. If he discovered that what he was teaching was not the truth, he would destroy all the books he has written."

"Meanwhile," replied the other man, "he has not discovered it, and the poison-distributing books continue to circulate."

"Sincerity at heart" can be very dangerous.

Some of the Most Helpful Passages in the Bible.

Psalm 119. 129-136. January 9.

It is said that after the frightful massacre of Christian Armenians in 1901 an Armenian woman, who had seen her father, uncles, husband, and son murdered by the Turks, was visiting Moslem homes with an open Bible, preaching forgiveness and the life of Christ within a week of the murders.

Surely "Love your enemies, ... do good to them that hate you" proved a power in that Armenian woman's heart.

* * * * *

One of Sophie the Washerwoman's stories is this:

A caller said to her: "Sophie, you have grown stout since I saw you last."

"Oh, yes," said she, "why shouldn't I? Jesus' religion vas no lean religion. I haf love for breakfast, joy for dinner, and peace for supper. Last year I spend not a penny for meat, und at the end of the year I had on my back thirty pounds more already, und a missionary in Africa on what I saved."

Sophie could have repeated truthfully: "In Thy presence is fulness of joy; at Thy right hand are pleasures for evermore."

Some one tells of a discouraged Christian worker who, overwhelmed with the burden and confusion of a work for which he felt himself unfitted, went aside one morning with his Bible among the trees. He seemed out of his sphere, and no door or window of escape was open. Haunting apprehensions fastened their fangs upon him; he was in deep distress. But as his eyes fell on the Twelfth Psalm he saw the words which he had often seen: "Because of the spoiling of the poor, because of the sighing of the needy, now will I arise, saith Jehovah: I will set him in the safety he panteth for."

If God had opened the heavens and addressed him in audible tones, the effect would not have been more sudden and transforming. Fear vanished, for safety was promised. Courage thrilled him, and he went back to his work a new man.

There is a view of the Bible which we very much need today, namely, that the truths of the Bible are wires, laid away in the soul by reading and meditation, which God turns into luminous realities and throbbing instruments of communication in moments when we need some direct word from Him. Is your house wired for such communications?

* * * * *

Sae weary was I wi' my burden o' care,
With failures sae mony, wi' sorrows sae sair,
No strength in my heart to attempt ony mair;
And I sat doon in tears in a heavy despair.

* * * * *

But, oh, as I wept for the Shepherd's ain crook,
I reached up my hand and got hold o' the Book.
"My wee ones," I read, through my tear-blinded look,
And sic comfort my heart in this utterance took,—
"He shall carry the lambs in His bosom."

Oh, up in the breast o' the Shepherd! His breast
Is a-throb wi' sic love! It's a weary bird's nest;
It's mair than a mither's compassion, sae blest;
It's a place where a puir weary lammie may rest,
And be carried along in His bosom.

Self-Control: How to Get It; Its Rewards.

1 Corinthians 9. 24-27. January 16.

The way in which Ruskin gained self-control was this: "One evening," he says, "when I was yet in my nurse's arms I wanted to touch the tea-urn, which was boiling merrily. It was an early taste for bronzes, I suppose; but I was resolute about

it. My mother bade me keep my fingers back; I insisted on putting them forward. My nurse would have taken me away from the urn, but my mother said: 'Let him touch it, nurse.' So I touched it."

Gaining self-control through disobedience, or the exercise of what we consider our own personal liberty, is not the best way, is it?

* * * * *

A great surgeon stood before his class to perform an operation. With strong, gentle hands he did his part of the work well, and then turned to his pupils and said:

"Two years ago a simple operation might have saved him. Six years ago a cessation of alcoholic drinks might have prevented the disease. Nature must now have her way. She will not consent to the repeal of her capital sentence." The next day the patient died.

In all of our indulgences we must ever remember that nature must have her way. Past a certain point we cannot control her. Many a soul has received its capital punishment that thought it could stop a bad habit when it had a mind to.

* * * * *

A boy was urged by his companions to pluck fruit from a tree which his father had forbidden him to touch. "If he should find you out," they urged, "he is so kind that he would not punish you."

"That is the very reason," he answered, "why I would not touch it. My father might not hurt me, but I should hurt him."

One way to gain self-control is to love God so devoutly that we shall fear to hurt Him by any misdemeanors.

* * * * *

Old darky Sambo was wrestling with a balky mule when a bystander asked him: "Why, Sambo, where's your will power?"

"My will power's all right," came the reply, "but you ought to come out here and see this yer animal's won't-power."

Strong will power is not a guarantee of overcoming temptation. We must overcome the strong won't-power of the adversary of all good. How often some of us have seen Satan in the form of some temptation sitting with mulish obstinacy on our doorsteps for weeks and months at a time, and felt our will power weakening! Our refuge, our safety and only hope are in the thought, Whatever Jesus overcame we can overcome in His strength.

* * * * *

A young Bohemian in a Latin quarter of one of our large cities said to a group of kindred spirits: "My only rule for life is to have no rule. Whenever a rule lifts its head I smite it. Whenever anything is forbidden I do it. When I cannot think of anything interesting to do I find some commandment to break. No rule can control me."

One of the party, a hard-headed fellow, broke in at this point with this sentence: "The only trouble with breaking the commandments is that if you keep doing it in the long run they will break you."

The Bohemian's rule of life is the stuff from which "castaways" are made.

Missionary Results in Asia.

Isaiah 52. 7-15. January 23.

There are in the world today sixty million boys and girls under fourteen whose only knowledge of God is from the garbled tales and obscure declarations of Mohammed.

* * * * *

One day a Chinese woman puffing at a cigarette appeared at a meeting held by a missionary in an out-station in China. Her face and hands were yellow beyond the native coloring from the excessive cigarette smoking. Politely the missionary asked her not to smoke in the meeting. "But," exclaimed the woman in amazement, holding out her cigarette, "these came from your honorable country."

It took no little time for the missionary to explain that in her debased country there were varied types of people with different purposes.

* * * * *

A Christian Japanese woman, Mrs. Jo, maintains in Kobe, Japan, a home which she calls "Kobe Woman's Home of Sympathy." In it are found women in difficulty, victims of unwise marriages, country girls alone in the city. Not far from Kobe is a seaside resort notorious for the large number of suicides that take place there. There were 179 suicides there in 1919. Last year Mrs. Jo placed large placards here and there throughout the resort, which read: "Wait, would-be suicide! Come to me, and talk it over." Seven came inside of three weeks, and were turned aside from their purpose.

God speed such work as Mrs. Jo's!

* * * * *

In the Syrian Protestant College at Beirut there is a Y. M. C. A., which during the past year had in its fellowship Protestants, Catholics, Maronites, Greek Catholics, Syriacs, Gregorians, Armenian Catholics, Copts, Coptic Catholics, Greek Orthodox, Greeks, Albanians, Druses, Bahais, Sunni Moslems, Matawalis, Shi-ite Moslems, and many sects of Jews.

It is an open question whether Christian standards can be maintained or the gospel of Christ be fully proclaimed where so many non-Christians feel at home in a so-called Christian organization.

At a recent congress of Hindus held in Punjab, India, three out of four resolutions referred to the condition of woman. (1) Prohibition of early marriage; (2) Education of women; (3) Relief of women and children.

In another congress held in Bombay the following declaration was made:

"We are strongly of the opinion that every effort should be made to promote and expand the education of women,—elementary, secondary and higher. Progress in India is vitally related to womanhood. India needs Indian women trained in Christian colleges. In Christ alone is India's salvation."

Christian Endeavor Accomplishments and Possibilities.

Philippians 3. 7-14. January 30.

"The Christian Endeavor pledge," says Father Endeavor Clark, "requires nothing which it is not the duty of every Christian to do exactly as if there were no pledge." Listen to duty's alluring call.

* * * * *

A young man became converted, and joined a Christian Endeavor society. Some time after, his pastor asked him what he was doing in the society. He replied:

"Oh, I am enjoying myself."

"Well," said the questioner, "when you light a candle, do you light it to make the candle more comfortable, or that it may give light?"

He replied: "To give light."

He was asked: "Do you expect it to give light after it is half burned, or when you first light it?"

"As soon as I light it."

"Very well," was the reply, "go thou and do likewise! Begin at once!"

* * * * *

An illustration of a thriving Christian Endeavor society is found in the mangrove tree, which is possibly the only tree in the world that has the sense and the power to plant itself. The fruit of this strange member of treedom is about the size and shape of an ordinary pear, and tucked away inside of it is one small seed. In that one seed there is imprisoned an impatient treelet that cannot wait to be planted in the ordinary way, but begins to grow while it is still inside the fruit, sending out through the rind of every pear tiny white strings which grow so fast that in an amazingly short time they are several feet long. A slight wind knocks the fruit off, and as they strike the ground the big ripe pears pop open, freeing the little sprouted seeds, which at once begin to burrow down into the earth with the ends of their long roots. And so faithfully does each seed attend to her business of growing that before long all about the parent tree will be seen a thriving forest of miniature mangroves.

Christian Endeavor possibilities are set forth in its aim for 1921:

Next year is the fortieth anniversary of the birth of Christian Endeavor. To celebrate this event we aim (1) to fill 600,000 vacant seats at Sunday and mid-week church-services; (2) to win 600,000 new Endeavorers; (3) to enroll 600,000 young people in the study of the Bible, church history, missions, stewardship, evangelism, social service, and "Expert Endeavor"; (4) to urge 600,000 young people to accept Christ and unite with the church. Shall we do our share?—Christian Endeavor World.

* * * * *

A Christian Endeavor society in Japan was told how wild elephants are caught by two tame ones, and how they could win souls by working two and two. Almost every member wanted to be on an "elephant committee," to win others in that way. Two of them go to see one that is not a Christian, and kneel down with him, one on each side of him, and pray that he may become a follower of Christ. Christian Endeavor is evangelistic.

* * * * *

Why do I believe in Christian Endeavor?

Because of its ideals of citizenship. It stands preëminent among the organizations which strive toward a realization of the ideal of true citizenship.—Theodore Roosevelt.

Because of its world-wide fellowship. I believe the Christian Endeavor organization, together with the Y. M. C. A., is among the most potent forces in hastening the time when shall be fulfilled the prayer of the Master in the upper chamber: "That they all may be one."—Justice Brewer.

Because of its training. They were trying to drive a wild prairie horse, which kicked and reared and bit. "Why does it act so?" asked a bystander. "Because he was never trained when a colt," was the answer.—F. E. Clark.

Because of its educational value. I know of no movement which has done more for the uplift of young people.—John A. Johnson.

Because of its fruits. Millions of its members have gone into Christian service. Millions of dollars have been given by its members. Millions of its associate members have been brought into church membership. Millions of young people's religious meetings have been held, and millions have attended these meetings.

Because the basis of Christian Endeavor is consciousness of Christ in the hearts of Christian workers. I consider Christian Endeavor the best instrument yet produced by the church wherewith to Christianize India.—Robert H. Hume of India.

This testimony from India could in substance be given by every foreign missionary.

BIBLE NOTES FOR DAILY DEVOTIONS.

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

Rev. John Gardner, D. D.

JANUARY, 1921.

Saturday, 1st. Psalm 130. 2-4.

There is a deeper grave than poverty, sorrow or despair: it is the grave of sin, the consciousness of a lost inheritance, the shame of self and fear of meeting with the pure, or of approaching unto the holy and merciful Father of our spirits. But there is a way of rescue from the pit. When plunged in a gulf of dark despair we may cry unto One who is slow to anger and of great mercy.

A Y. M. C. A. worker heard a young Canadian soldier make a chance remark about a soldier's prayers, and asked him how a soldier prays. He replied:

"When the whistle blows and he is climbing out of the trench he just looks up."

The upward look is seen by God; but there are times and circumstances in which we not merely look up, but cry.

Is it a light thing to sin? Not if righteousness is a fact, not if God keeps jealous watch over His children and does not allow us to hurt them with impunity. But what does God do with sinners? What is His attitude toward them? If Thou, Lord, shouldest mark iniquity, if Thou shouldest observe it, watch it, take account of it, who can stand? This is an oft-recurring idea. Who may stand in Thy sight when once Thou art angry? "Who can stand before His indignation? and who can abide the fierceness of His anger? Who shall stand when He appeareth? for He is like a refiner's fire."

The idea is, no one could stand if God were to take account of his iniquities; but He does not, because He is a forgiving God. Maclaren says: "Forgiveness here literally means 'cutting off,' and so suggests the merciful surgery by which the conscious tumor is taken out of the soul. Such forgiveness is 'with God,' inherent in His nature." Perowne says: "God freely forgives sin, not that men may think lightly of sin, but that they may magnify His grace and mercy in its forgiveness, and so give Him the fear and the honor due unto His name. This forgiveness is a far more powerful motive than any other to call forth holy fear and love and self-sacrifice."

O God, we bless Thee that Thy love is ever the same, that Thou standest with us as the door closes on our past, and Thou openest the portals of what is to be. There may be a thousand pitfalls ahead, but we praise Thee for Thy guardian care, and that Thou goest before us to discover the danger and to lead us in safe paths. Help us to walk by faith in Thee! For Christ's sake. Amen.

Sunday, 2nd. Psalm 130. 5-8.

The man who has known the wonder of the rescue from the noisome pit, who has learned that God is gracious and full of compassion, slow to anger and of great mercy, learns to wait for God. The promises which He has made, the covenant of grace to which He has committed Himself, become the foundation of hope, and the believer cultivates an attitude of soul toward Him who has promised. His whole being turns toward God as a flower toward the sun. The blessed life is theocentric.

The psalmist speaks of a life that is agitated so as to be unable to sleep. It may be that pain and weakness keep sleep away, or that anxious foreboding keeps the mind awake, but as the hours drag the watcher is eager for the first streak of dawn. So the psalmist has yearned for God as his only relief; when he shall see God the morn will have come.

Experience of life becomes the most powerful appeal which a witness for God can employ. When you have known the sweet peace of sins forgiven your tongue will be eloquent in its forth-telling. When you have known that "He breaks the power of cancelled sin, and sets the prisoner free," you have ground for argument. Each man needs to know the pardon, peace and joy which God imparts, and when you can speak as one who has tasted and handled the Word of Life your message will become all-persuasive.

Our Father, teach us so to number our days as to apply our hearts unto wisdom! Grant that when we are conscious of sin and failure we may yet hope in Thy mercy and rejoice in Thy forgiveness! Inspire us with strength in our souls; fill us with heavenly joy! So may we learn to walk with God, through Christ Jesus our Lord! Amen.

Monday, 3rd. Psalm 131.

The man who has learned to compare himself with the universe, and has seen himself in the light of the divine majesty,

has taken the first step toward true living. Few of us have learned to be holy in our own eyes. We have compared ourselves with the weaknesses and failures of others, and have said we are no worse, or they have done things which we would be ashamed to do. But few of us have had the courage to look at ourselves honestly, to describe our motives, to say frankly what we are.

This psalmist has learned life's first lesson, and as he stands before God he does so with humility born of conscious ignorance and imperfection in contrast to the infinite power and knowledge and righteousness of God. Pride is a sin of the heart. The proud look is born of inward conceit. This man has disciplined his life, and has not attempted that which was beyond his power and his right. Ambition is excellent if it is disciplined, but when it is unbridled it is apt to bring ruin on the dreamer and injury to those who are in his way. Imagination likewise needs to be trained if it is to be safe. So the psalmist says: "I have stilled my soul," that is, I have held myself in until pride and passion have subsided and I can view life calmly and as a whole. Maclaren says: "If a man thus compels his soul to cease its cravings for what earth can give he will have to disregard its struggles and cries, but these will give place to quietness; and the fruition of the blessedness of setting all desires on God will be the best defense against the recurrence of longings once silenced."

Perowne says of the words, "As a child that is weaned of his mother:" "The figure is beautifully expressive of the humility of a soul chastened by disappointment. As the weaned child no longer cries, and frets, and longs for the breast, but lies still and is content because it is with its mother, so my soul is weaned from all discontented thoughts, from all fretful desires for earthly good, waiting in stillness upon God, finding its satisfaction in His presence, resting peacefully in His arms."

We pray, O Lord, that Thy work may revive, and that those who believe in Thee may be reinvigorated through Thy grace, and restored by Thy healing power. Awaken Thy children to prayer; help them again to renew their vows! Let the inspiration of Thy Spirit make their words convincing and convicting, so that the heart of the world may be melted, and rebellious wills surrendered in obedience to Thee! For Christ's sake. Amen.

Tuesday, 4th. Psalm 132.

Kent thinks that this psalm comes from the Maccabean period, that the lamp of Jehovah's anointed (David) was probably Simon, who revived the traditions and glories of the Davidic dynasty. The psalm is based on the covenant with David recorded in 2 Samuel 7. 11-16, and shows familiarity with 2 Chronicles 6. 40-42. Others suggest that its contents harmonize with the completion of Solomon's temple.

The return of the ark from Kirjath-jearim and the provision of a permanent dwelling place for it in Zion were regarded as the key to the whole history of the Jewish people as the chosen ones of God. The Jewish story is bound up with the presence of God. His tent was to be pitched alongside theirs; His house was to be at the heart of the dwelling places of His people; the respect with which they treated it was the expression of the respect with which they treated Him. And there is profound significance in this. A man's attitude toward his church is a strong demonstration of his feeling toward God. If he is jealous for his church, seeks to have it beautiful, well kept, free from debt, its worship conducted in a reverent and sincere manner; if its services are his delight and its ministers his special charge, you will find that as a rule he is a man of prayer, a reverent student of the Bible, that his home life is beautiful, its inmates showing respect and loyal affection toward each other, and that he is honorable and upright in business. Tell me what are a man's chief pursuits, and I will tell you what manner of man he is.

Maclaren says: "The promises teach the great truth that God over-answers our desires and puts to shame the poverty of our petitions by the wealth of His gifts. He is able to do exceeding abundantly above all that we ask or think, for the measure of His doing is none other than according to the power that worketh in us, and the measure of that power is none other than the working of the strength of His might, which He wrought in Christ when He raised Him from the dead and set Him at His own right hand in the heavenly places."

O Thou great and eternal One, whose glory fills the heavens, we thank Thee that Thou art ever present in earthly temples where Thy children meet to worship Thee. We pray that Thy grace may be manifest in the church to which we belong, and that Thy people may be led to consecrate themselves and their possessions to Thee. In Christ's name. Amen.

Wednesday, 5th. Psalm 133.

The psalmist believes that unity in worship generates a racial and civic consciousness as does nothing else; that an assembly united in singing the same hymns, kneeling at the same mercy seat, hearing the same holy words, is knit together into a brotherhood which is refreshed and filled with blessing. Love for God inspires as does nothing else. In Christ Jesus there is neither bond nor free, male nor female, Jew nor Greek, but all are one.

Worship hallows and consecrates as does the oil that is poured on the head of him

who is anointed priest. It sanctifies the whole personality and that in which it is attired. The head of Aaron is the center of his thinking and volitional nature, the fringe of his garment is the symbol of his vocation, of all for which he stands. The oil of consecration hallows the man and his work. And this is what worship does for every devout soul.

Not only so, but it also refreshes and rejuvenates, as does the dew that distills on flower and grass. Smellie says: "The dew falls on great and snowy Hermon far in the north of Palestine; it falls too on the lowly slopes and crests of Zion in the distant south; it is a benediction which they enjoy together. Lord, baptize me with the refreshing dews of love! Then, if through Thy grace I tower high in the kingdom I shall still think well and tenderly of my humbler brothers; and if I am small and humble I shall delight to remember that others climb to nobler heights than I."

Our God and Father, we would learn to trust Thy omnipotence. Our cares and anxieties are heavy loads, but such as Thou canst relieve. We know that Thy help is sure and that Thy wisdom is perfect. We know that Thy heart is most wonderfully kind. Give unto us the consolations of faith, we beseech Thee, and help us to know Thy companionship in all the way of life! For Christ's sake. Amen.

Thursday, 6th. Psalm 134.

Delitzsch says: "Three things are clear with regard to this psalm: first, that it consists of a greeting (verses 1, 2) and a reply (verse 3), next, that the greeting is addressed to those priests and Levites who had the night watch in the temple; lastly, that this psalm is purposely placed at the end of the collection of pilgrim songs in order to take the place of a final blessing."

It is possible that the verses are a farewell greeting by the congregation which has just concluded the evening worship to the priests and Levites who remain to guard the altar fires and the precincts of the holy house, and to conduct the night service; and that as they gather in the darkening night on the outskirts of the house of God the priests and Levites invoke a blessing upon them.

Do we remember the need of those who minister in holy things? A generous and sympathetic word will oftentimes bring comfort and inspiration to him who has exhausted spiritual and nervous energy in the task of preaching, but better still would it be to invoke God's blessing on his head. God's servants have holy tasks and lonely vigils to keep, and oftentimes the hours of darkness are lonely and generate feelings of depression. If they may know that their people understand and sympathize with them their rest will be refreshing.

Do ministers realize what is meant by the going forth of a congregation into the darkness of the night, into the streets of the city? They came hungry and thirsty, their eyes have beheld the Lord, high and lifted up, they have rejoiced in the unity of soul which common worship engenders, and now they go forth with a holy glow in their hearts ready to labor, to witness, to live as those who have been set apart. Give them your benediction, ye servants of God, for great things will happen in the earth if these men are faithful!

Our Father, we thank Thee that Thy care over us is for the day, that as of old Thy servants awoke to find the manna provided so we have been taught to pray and to trust Thee for our daily bread. We praise Thee for the promise, As thy day thy strength shall be, and we pray that we may learn to do Thy will in each day that Thou shalt give us, so that when we lie down to sleep either for a moment or until the eternal day it may be in the consciousness that Thou hast approved what we have tried to do. For Christ's sake. Amen.

Friday, 7th. Psalm 135.

This psalm has been described as a mosaic, being filled with quotations from psalms and other portions of Holy Writ. It is an invitation to worship, one of the hallelujah psalms. It begins with a challenge to the priests and Levites to summon the people to praise God. It then invokes the threefold blessing of Jehovah, and the congregation echoes the invocation. No melodies are so beautiful as those inspired by love for God founded upon experience of His goodness.

The adoration of the multitude is inspired by reflection on four aspects of Jehovah's graciousness. First, He has chosen Jacob to Himself and Israel for His peculiar treasure. Love awakens love. "We love," says John, "because He first loved us." Second, knowledge of the divine sovereignty. Jehovah is mightier than the mightiest. His supremacy is absolute. All nations fulfil His behests. The vastness of creation is His servant. Nature is His ever-changing vesture. Third, His redeeming power. When Israel was in serfdom, and its destiny in the hands of one of the mightiest tyrannies the race has ever known, Jehovah stretched forth His hand and grappled with Pharaoh and worsted him. Wonderful was Israel's deliverance from oppression! Fourth, His prevenient grace. He went before His people, leading them in the wilderness where there was no way. He cleared a pathway through sea and river. He caused the hearts of their enemies to quail, and gave them a land of promise for their inheritance. It was the Lord's doing, and marvelous in their eyes.

The lessons of history are our Bible for today. What Jehovah has been, He is. His doings to and for Israel are an evangel for

the race. He is the judge, He is the compassionate One who will save. The children can always claim the blessings inherited by their fathers. And all the promises are to us who were afar off but have been made nigh.

O Love divine, we yield our hearts to Thee! By the mightiness of Thy redemption, by the infinitude of Thy grace we are constrained to yield ourselves to Thee. We would care for nothing but that we may know Thee and hear Thy voice; we would rejoice in nothing save that which displays Thy wondrous character. Grant unto us deliverance from anxious foreboding, from the fascination of sin, from resentfulness at sorrow! Help us to find our rest and our portion in God! Amen.

Saturday, 8th. Psalm 136.

This psalm is known as the Great Hallel, and was meant for liturgical use. It traverses the same line of thought as Psalm 135. It was meant for antiphonal chanting, and has the same refrain in every verse. It starts with a challenge to praise the heavenly majesty, whose attributes are goodness and sovereign power. It goes on to exult in His creative energy and in the wisdom that underlies His works. "The Lord by wisdom hath founded the earth; by understanding hath He established the heavens." So speaks the book of Proverbs, and Jeremiah says: "He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion." The glorious works of God are incentives to continuous praise. To the ear that is attuned to nature's voices every varying aspect of the world and life is articulate with praise.

The pious Israelite never lost the particular in the universal. He could hear the voices of the spheres, but he also caught the music of his own people. The God of his fathers had done wondrously, every page of history was part of an epic. The last page to be written was that in which the psalmist's life was delineated, and who had greater cause for praise than he and the generation to which he belonged?

The last page of the Bible is not the book of Revelation: it is the story of your yesterdays and todays. God belongs to each generation and to every clime. Let your language be a song, for His loving-kindness reaches to you and all who dwell with you. Surely goodness and mercy shall follow you all the days of your life.

We thank Thee, O God, for the abounding riches with which Thou dost endow us. All that is in Thy Son Thou dost give to us; all the resources of Thy Spirit Thou dost make available for us. Thou teachest us that all things work together for our good, and that above all our wishing is Thy bounty. Help us to eschew all wealth that is not wealth of soul, all honor that is not associated with Thy service! For Christ's sake. Amen.

Sunday, 9th. Psalm 137.

The plaintive music of this psalm has been felt by all who have read it. It was written by a returning exile, who had been through the experiences of deportation and captivity, and who now is back with a heart hungry for sight of the city and the temple, but looks only on desolation and ruin. His soul is bitter as he looks on all that has happened, and as he remembers the humiliations which were heaped on him and his when in Babylon. Maclaren says: "The psalmist was probably a temple singer, but he did not find solace even in the harp, his sole remaining joy." No doubt many of the exiles made themselves at home in captivity, but there were some more keenly sensitive or more devout who found that it was better to remember Zion and weep than to enjoy Babylon. So they sat like Michael Angelo's brooding figure of Jeremiah in the Sistine Chapel, silent, motionless, lost in bittersweet memories.

Very pathetic is the picture of the exile in a foreign land, looking wistfully toward the place called home. Babylon is so strange in its level monotony, the manners and customs of its people are unfamiliar, the language is foreign, there is no community of interest. Some might accept the inevitable, but to others there was a hunger for the hills and valleys of the home land that nothing could appease. Now and then a plaintive note would be sung as the exiles gathered in the dusk of eventide, but when the Babylonians gathered and asked to be entertained by the songs of Zion the spell was broken and the harps were hung upon the willows. Have we lost the feeling of strangeness when in a profane land? With these pious exiles a holy song must not be sung for entertainment but for worship. Loyalty holds them. This man would have his fingers paralyzed so that he could not strike the strings of his harp, he would have his tongue made useless, rather than do anything that betrayed his loyalty to the city of God and the church of his fathers.

Now the exile is back in Jerusalem, and sees all that has been done by the captors and by their allies among surrounding tribes. As he broods over the inhumanities of the invaders, over the destruction which they have wrought so ruthlessly, his soul flames into passion, and he gives expression to vindictive wrath. Do not be too hasty in judging him! Until you have visited a battle field and explored its horrors do not criticise the man who sees where little children and fair women were butchered, where brave men were shackled and driven northward like beasts. On the other hand,

let us remember that our Saviour has taught us a better though a harder way: "Bless them that curse you, pray for them that persecute and despitefully use you."

Our God, we rejoice in the completeness of life which Thou dost grant to those who belong to Christ. If sin rests on them, His blood cleanses from all sin; if they are weak and in the grip of evil habit, His grace is adequate to their release; if they are tempted, He is able to deliver; if they are in distress, He is able to supply all their need. Help us to find our fulness in Him! Amen.

Monday, 10th. Psalm 138. 1-3.

In this psalm we have Israel personified. The psalmist praises the divine goodness and fidelity, rejoices in the great and precious promises which God has vouchsafed, gratefully acknowledges the answers to his prayers. He anticipates the day of Jehovah's triumph. The Almighty is not to be measured by any human standards. Such a God can be depended on in time of calamity, His sway is universal, His ears are open to the cry of each of His creatures.

God is not mentioned by name in the opening verses. He is that other One in each man's life to whom we instinctively turn, from whom the darkness cannot hide, nor distance sever. Other nations choose their deities as those who are partial in their favors. He who knows Jehovah as his God is not afraid to exult even if the gods of the nations were present, for he knows them and he knows Jehovah. Jehovah's promises inspire strong confidence.

Perowne says: "The expression 'Above all Thy name' seems to mean that to the soul waiting upon God and trusting in His word the promise becomes so precious, so strong a ground of hope, that it surpasses all other manifestations of God's goodness and truth." Maclaren says: "The psalmist means to say that so great has been the mercy given to him and so signal its confirmation of the divine promise, to him, at all events, that whole name blazes with new luster and breathes a deeper music. So should each man's experience be the best teacher of what God is to all men."

Evidently this man, or the Israel for whom he speaks, has had to stand in a difficult place. Mighty, cynical, unbelieving foes had surrounded him and taunted him with the impotence, indifference or forgetfulness of his God. But he had found refuge in prayer, and by communion had been made bold and strong in soul. Blessed is the man who has boldness for the day of adversity, who knows that his God is a mighty fortress still!

We thank Thee, O Lord, for the revelation of Thy will which we find in Thy Word. We pray that we may be guided and taught of Thy Spirit, and made to be worthy citizens of Thy kingdom. Grant unto us Thy mercy, and make us each day more like Thee! For Christ's sake. Amen.

Tuesday, 11th. Psalm 138. 4-8.

When the heart is most conscious of God's majesty and redemptive grace it is most universal in its language. It is the men who sit apart and discuss theology as cold logic and science who split straws as to the breadth of the gospel. The man who has felt the wonder of God's love is eager for all men to unite with him in extolling it. The psalmist believes that the testimony of fact is irresistible, and that as men hear they will rejoice, that knowledge of God is the creator of music, when men have made the divine discovery they must sing and make melody in their hearts.

Because Jehovah is so high, enthroned in majesty, He has intimate knowledge of the ways of men. He looks down on their little schemes and plots. If He sees the lowly, those who seek only to do their work and live in peace and neighborliness, He will show them His regard. If He sees proud, arrogant, unscrupulous men carrying out their schemes regardless of human might, ignoring justice and brotherliness, He is aware of their entire design and can see their objectives and will frustrate them. Wickedness finds itself thwarted. Ruin is written across the mightiest adventures of unscrupulous and tyrannous men. The psalmist knows that if in humility he walks in the midst of trouble he shall yet find courage and strength through the quickening influence of the divine Spirit, and that God will not suffer His people to be utterly cut off.

There is an invincible note in the words, "Jehovah will perfect that which concerneth me." God is the artificer, He has His own place, His own work, His own destined purpose for His loved ones and for the world. Wickedness cannot destroy the good, it can only assist in its discovery and development. Let faith inspire your prayer! Call on God not to forsake you, and you will soon hear His response: "I will never leave thee, nor forsake thee." The prayer of the text, however, is not, "Forsake me not," but relax not the work of Thy hands, continue Thy work upon my life, until I become what Thou intendest and enjoy what Thou designest.

O Lord, we worship Thee as the King immortal, invisible, whose sovereign sway is absolute in heaven and earth. Men may rear themselves against Thee for a day or two, a year or two, but Thou dost hold them in Thy grip, and dost bring confusion on all their iniquitous projects. We pray for reverent minds that stand in awe of Thee. We ask for grace to live according to Thy will. Grant that we may never provoke Thy displeasure, but always walk in paths of righteousness! For Christ's sake. Amen.

Wednesday, 12th. Psalm 139. 1-6.

Kent says: "This psalm is a majestic monologue addressed to Jehovah. Its depth of thought gives it a unique place among Israel's lyrics. The famous Jewish commentator Aben-Ezra called it the crown of the Psalter. Nowhere in the Old Testament is the omniscience and immanence and unceasing care of God set forth more nobly."

Maclaren says: "This is the noblest utterance in the Psalter of pure contemplative theism, animated and not crushed by the thought of God's omniscience and omnipresence."

The psalmist finds God everywhere. He is not conscious of anyone save God. He is not a pantheist, but is always conscious of himself and God. He is God's workmanship, and is responsible to Him for all he does and is. There is no escape from God. Shaped and fashioned he is also beset by God.

The first thought is that of being known. A personal God has made discovery of this individual man. He has explored the man's life in all its details, and knows it in its every motion. He knows what lies underneath the surface, as well as the activities in which the man is engaged. He knows when the man is in the workshop and the street, He knows how he behaves in his leisure moments. God has sifted the man thoroughly, and is as familiar with what he says as with what he does. No wonder that one who had read these words should cry:

"This awful God is ours,
Our maker and our friend."

The next thought is of God as besetting him on every side. Man is shut in by the divine. This has been described as the crowning glory and the perpetual mystery of human life. It gives new meaning to every incident, it changes the aspect of nature. God knows accurately and minutely all that we know of ourselves, and a great deal more. If we are shut in we are not imprisoned. To be shut in is also to be shut off. Many evils compass us about, but in order to get to us they must first encounter God. The psalmist is filled with awe, but not with dread. He does not hide; he trusts. God's hand is upon him, that is, the man acts willingly yet under the constraint of the divine will. He feels a presence that disturbs him with the joy of elevated thoughts.

The apostle felt something like it when he exclaimed: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"

Our tongues shall tell of Thy mercy and faithfulness, O God, for Thy loving-kindnesses have been constant toward us. Thy word is faithful in all generations; the God of Abraham, Isaac and Jacob is unchanging. The Friend of the patriarchs is our friend; He who said, "Surely I will be with thee," reiterates the promise to us. Help us to rest beneath the shadow of Thy wings! Grant that the gospel of love may inspire our adoration! In Christ's name. Amen.

Thursday, 13th. Psalm 139. 7-12.

The unescapable presence! Daniel Webster confessed: "The greatest thought that ever entered my mind is that of my personal responsibility to a personal God." This is the thought behind the words, "Whither shall I go from Thy spirit, or whither shall I flee from Thy presence?" Calvin says: "The word 'spirit' is not put here simply for the power of God, as commonly in the Scriptures, but for His mind and understanding. For inasmuch as the spirit in man is the seat of understanding, the psalmist transfers the same to God." The consciousness of the all-knowing God as everywhere and always present is what transforms life, giving solemnity to our every act. If, however, we love God, and practise the habit of associating Him with every detail of conduct, then we acquire a new dignity and a new happiness which transform drudgery into a sacrament.

This thought is given particular expression. If a man were to explore the infinite he would forever encounter God. If he were to make the unseen world his dwelling place he would find the same King eternal ruling there. If he could fly as swiftly as the dawn the uttermost limits of space would disclose the same ineffable presence. If he explored the western world he would find a glory possessing it through One who is its ruler, the God whom he had known aforetime.

Maclaren says: "Why should the thought that God is ever with the psalmist be put in the shape of vivid pictures of the impossibility of escape from Him? It is the sense of sin which leads men to hide from God, like Adam among the trees of the garden. The psalmist does not desire thus to flee, but he supposes the case, which would be only too common if men realized God's knowledge of all their ways."

Everything is transparent to God, nothing is too dark for Him to discern. It is a solemnizing thought, yet full of comfort to him who knows that God is love.

O God, who art everywhere present, filling the heavens with Thy glory, yet ever near to each one of us, we pray for grace to think of ourselves in the light of Thy countenance. Help us to do our duty in the consciousness that Thou seest us! Give us strength with which to carry our cross! May our sense of need teach us Thy infinite fulness of power and compassion, whereby our needs are more than met! For Christ's sake. Amen.

Friday, 14th. Psalm 139. 13-15.

These verses bear trace of the Greek scientific spirit. They show a reverent awe and wonder at the whole process of conception and birth. The psalmist thinks not of the human side of life, but of the godward side of life. It is to be questioned whether we gain in any way by viewing life's beginnings as scientists rather than as poets. Wordsworth and George MacDonald have seen things that the biologist does not discover. With trailing clouds of glory do we "come from God, who is our home." It is an act of omnipotence to knit together the human frame and make it an instrument of intelligent and moral acts.

The word "reins" refers to the emotional and sensuous part of men, as "bones" refers to our corporate frames. These elements of our being are woven together by divine fingers. In the darkness of our frame the process of development goes forward silently, beautifully, mysteriously, according to a wonderful pattern, and in the moment of completion is revealed as a work most wondrous in itself and amazing in its possibilities. Here are instruments which one day will express exquisite music, divine poetry, marvelous art, saintly achievement, heroic and self-sacrificing adventure. Within this frame there lies a conscience which is

"God's most intimate presence in the soul,
And His most perfect image in the world."

Within it lies that spiritual nature which shall illumine the eye, and mould the face, and modulate the voice, and refine all movements and manners so that in and through them we discern the beauty of holiness.

This is the being who praises God for His creation, preservation and all the blessings of this life.

O God, Thou hast cast our lot in a wonderful world; the lines have fallen to us in pleasant places, and ours is a goodly heritage. We praise Thee for the world around us. We adore Thee for what we are. We thank Thee for the truths we know, for the love we feel, for the justice we desire in the earth. Above all we thank Thee for Thyself. O make Thyself a living, bright reality to us this day, through Christ our Lord! Amen.

Saturday, 15th. Psalm 139. 16-18.

The psalmist believes that all beginnings are according to the predetermined plan of God, that from the moment of inception to the instant when we draw our first breath the wondrous process was according to the purpose of Him who envelops our being. We are not here by chance. We were born when and where and as God willed. Not one incident occurred which had not been provided for, and we are here to fulfil His purpose, to glorify Him and enjoy Him forever.

Such faith gives sublimity to life. It makes each man of infinite significance. He is the expression of an eternal thought. Every thought of God is weighty and of incalculable significance. His purposes are so wondrous that no man can reckon them. The graciousness of God passes our comprehension.

"As often as he awakes from sleep he finds that he is again in the presence of God, again occupied with thoughts of God, again meditating afresh with new wonder and admiration on His wisdom and goodness." "He awakes from sleep, and is conscious of glad wonder to find that, like a tender mother by her slumbering child, God has been watching over him, and that all the blessed communion of past days abides as before." You remember Browning's lines:

"I can but testify
God's care for me,—no more can I,—
It is but for myself I know;

* * * * *

No mere mote's breadth but teems immense
With witnessings of providence:

* * * * *

Have I been sure, this Christmas eve,
God's own hand did the rainbow weave,
Whereby the truth from heaven slid
Into my soul? I cannot bid
The world admit He stooped to heal
My soul, as if in thunder-peal
Where one heard noise, and one saw flame,
I only knew He named my name."

Thou lovest us, O Father, not for what we are, but for what we may become. When we have no vision for ourselves Thou seest us attaining unto a Christlike stature. When we are unstable Thou prophesieth our courage and strength. And the faith which Thou hast manifested in us Thou hast displayed to all sorts and conditions of men. Thy love is set on those who sit in gross darkness, and for those also Thou hast hope. Help us to believe in each other as Thou believest in us! Amen.

Sunday, 16th. Psalm 139. 19-24.

Moral reactions are apt to be violent. This man has been absorbed in rapturous contemplation of the wondrous and beautiful ways of providence. Waking and sleeping he finds himself beset by an ineffable presence. Then he wakes up to the fact that he is in a world where wickedness is organized and intrenched. He sees men requiting goodness with hate, and his moral sense is outraged.

Perowne says: "Such a passage is startling, partly because the spirit of the New Testament is so different, partly too, no doubt, because our modern civilization has been so schooled in amenities that we

hardly know what is meant by a righteous indignation. It is well, however, to notice the fact, for this is just one of those passages which help us to understand the education of the world. Just because it startles us is it so instructive. The soul in the immediate presence of God places itself on the side of God, against all that is opposed to Him. Still the prayer, 'O that Thou wouldst slay the wicked!' can never be a Christian prayer. We need, however, to realize that wickedness is intolerable. It is not to be condoned, but repudiated and expunged."

The psalm closes with a turning of the eyes away from the world and back to God. The outburst of indignation has revealed the psalmist to himself, and he becomes afraid lest the root of wickedness may have found lodgement in his own soul. He becomes aware of the subtle workings of iniquity. When we think we are most sincere there may be something false.

When God searches He digs deep, searching to the innermost parts. Calvin says: "That man must have a rare confidence who offers himself so boldly to the scrutiny of God's righteous judgment."

We not merely need discovery of lurking wickedness, we need guidance in life's way. Alternate routes continually present themselves. Following our own inclination we may easily choose a way that involves pain and humiliation, a way in which the soul is made to smart through the error of its going. There is but one true and eternal pathway,—the wise way, the pure way. God must give us the instinct to discern it; and He will, if we commit our ways to His direction.

Our God, Thou hast written Thy law in our hearts and in our flesh. We pray that we may present our bodies to Thee as Thy temple, and that we may learn to read Thy law in our hearts. May every faculty of our souls be surrendered to Thy worship and service! Grant that our hands may never touch the unclean thing, and that we may be kept unspotted from the world! In Christ's name. Amen.

Monday, 17th. Psalm 140.

Again we meet with the recoil of a godly man from the cruelties that can be inflicted by a wicked tongue. As much anguish has been caused by violent speech as by violent hands. A man of malicious and venomous spirit can hurt far more by slander than by fire. There is no ease from the pain which he inflicts. He reiterates lies. He strikes with the venom of a snake. He is like a cunning brute who sets snares and traps into which the unwary may fall.

What is a godly man to do? He is to trust in God and to commit himself to His keeping. Prayer will defeat the most cunning and malicious lie that was ever invented. Prayer will recover your reputation more than the most vehement protestations of innocence. Whenever you are being unjustly and falsely accused, do not answer! Commit yourself to God; your vindication is safe in His hands. He will cover your head as with a helmet, and equip you for life's battles.

"An evil speaker shall not be established in the earth." God's hounds shall hunt him. Sooner or later he will be exposed as a slanderer of the innocent. Build your life on the integrity of God. As Maclaren says, the psalmist knows "as the result of meditation and experience that not only he, but all the afflicted and needy who are righteous and upright, have God on their side. He will stand by their side in their hour of distress. He will admit them to dwell by His side in deep, still communion, made more real and sweet by the harassments of earth, which drive them for shelter and peace to His breast. He announces it with an 'I know,' and seals it with a 'Surely.' Such is the issue of trouble which was spread before Jehovah and vented itself in prayer."

Teach us, O Lord, to be true to Thee when men are turning their backs on Thee; help us still to be faithful when men heap scorn upon us because we avow ourselves followers of the Lamb! If we are mocked may we ever remember the Man of Sorrows who bore shame and scoffing rude! So if the world despises the riches that are in Christ, help us still to hold on to Him as the precious One! We ask it in His name. Amen.

Tuesday, 18th. Psalm 141.

We have here a psalm which has been called a dramatic idyl, and was probably composed by some one who had in mind the circumstances of Absalom's revolt against his father. There are some portions of the psalm almost impossible of understanding as they appear in our version. Scholars do not know how to emend the Hebrew so as to give us what might be considered a legitimate rendering. We must wait for light.

The psalmist is lifting up his hands in prayer. He has deep insight into the significance of prayer. Thinking of the incense of sacrifice which arises at the hour of evening worship, incense that is fragrant and appealing, he would have his daily prayers come up acceptably and fragrantly to God. He is most solicitous on one account, namely, that his lips may be guarded so that he may never utter the unkind, malicious, venomous or impure thing. He would also have his imagination purified, and his sense of what is morally fitting so clarified that he would not accept hospitality at the board of those who are planning some evil or unjust thing.

With reference to verses 5 and 6, Perowne renders them: "Let a righteous man smite

me, it shall be a kindness; and let him reprove me, it shall be as oil upon my head. Let not my hand refuse it: for yet is my prayer against their wickedness. When their judges have been hurled down the sides of the rock, then they shall hear my words that they are sweet." The sense being, I will gladly welcome even the reproofs of the good, and I will avail myself of prayer as the best defense against the wickedness of my persecutors. He goes on to believe that unjust and wicked rulers and judges will ultimately be found out, and outraged justice will execute them by hurling them over the precipice. In that day the man who was maligned and persecuted for righteousness' sake will be heard by the people, and his counsel will be as pleasant as it will be wholesome.

The concluding verses are full of patient trust. The psalmist remembers what God is like, recalls His attributes, and builds himself upon them in the confidence that a God who is strong and holy cannot hide Himself, but is near, so that a persecuted man may hide himself in Him.

We pray, dear Master, that we may learn to walk with Thee. When Thou callest us to quiet resting places, when Thou invitest us to the mount of vision, we would go with gladness. Help us to go with holy joy even when the pathway is sorrowful and leads us outside the camp! May we bear Thy reproach with Thee, that so we may rejoice in communion with Thy spirit forever! Amen.

Wednesday, 19th. Psalm 142.

Kent says: "This vigorous, impassioned psalm was originally individual rather than national. Verses 6 and 7 imply that the author was in prison, and deserted by his friends. He regards his vindication as the vindication of the cause of the righteous whom he prominently represents."

Forsaken, yet befriended! Men turn from him, and he turns to God. We miss much through neglect of the practice of audible prayer. It is a good thing to go into your chamber and shut the door, and then to bow before God and speak audibly to Him. It will restrain you from wandering thoughts, it will give definiteness to your desires, it will reveal many a selfishness in your petitions which you might not have noticed had you simply prayed in silence. This man derived peace and strength and was hallowed by his prayers. He did not pray in order to acquaint God with his needs, for he knew that even when a veil enshrouded his spirit so that he could not interpret his own necessities, God understood, and was acquainted with his way.

The distress in which the psalmist reveals himself is that of a man who is aware of subtle though indefinable dangers arising out of wicked and unscruplous plottings of his enemies. He is dimly aware that there are pitfalls ahead. Moreover he seems to be left alone in the world, no man standing by him as a friend, no one who will take up the cudgels on his behalf. Delitzsch says the psalmist is "in like situation to Paul's when he said, I have no man like-minded. All human love, since sin has taken possession of humanity, is more or less selfish, and all the fellowship of faith and love imperfect; and there are circumstances in life in which those dark sides make themselves felt overpoweringly, so that a man seems to himself to be perfectly isolated and turns all the more urgently to God, who alone is able to supply the soul's want of some object to love, whose love is absolutely unselfish and unchangeable and unbeclouded, to whom the soul can confide without reserve whatever burdens it, and who not only honestly desires its good but is able also to compass it in spite of every obstacle."

Our God, we thank Thee that the towers of the city eternal are always visible. Sometimes they seem very far away, but we praise Thee that nothing can take them out of the world. They are of Thy creation, the habitation and abode of saints. Help us to continue our pilgrimage until we reach the portals of the city and hear the chanting of the angel choirs! For Christ's sake. Amen.

Thursday, 20th. Psalm 143.

This psalm has been described as a mosaic of phrases and verses from Leviticus, Isaiah and other psalms. At first it was probably a personal forthpouring of need, but human nature is so identical, and what one man suffers is so similar to what others endure, that such a psalm becomes applicable to a whole community in such times as came upon Israel two or three hundred years before Christ.

The words reveal a man pleading with God for compassion and deliverance, and grounding his appeal on the divine fidelity and righteousness. He is in peril, and nigh unto death. The enemy is persecuting his soul, and it looks as though he were in extremity. In such circumstances he recalls God's promises, and also the lessons of experience. He stretches forth his hands to the God whom he knows.

There is urgency in his pleading. He yearns not only for rescue but also for guidance. The path is so dangerous and so beclouded that unless God's wisdom shall be imparted he is likely to be lost. He would therefore know the security that comes to a man who has hid himself in God. In such a shelter he is safe. In contact with such a being he will be led into a level and smooth path. In fellowship with God he will be quickened and renewed. By leaving his battle in other hands he shall see his enemies destroyed, and the

horrors of defeat turned into the exultation of victory.

Ainsworth says of verses 7 and 8: "There are times when prayer is an indefinable relief. We all know something about the relief of speech,—we must speak to somebody. Our need is not, first of all, either advice or practical help. We want a hearing, we want some one to listen and sympathize, we want to share our pain. That is what 'Hear me' sometimes means. But let us look at the attitude of mind and heart revealed in this second petition, 'Cause me to hear.' Now we are coming to the larger truth about prayer, and the deeper spirit of it. Prayer is not merely claiming a hearing; it is giving a hearing. It is not only speaking to God; it is listening to God. And as the heavens are higher than the earth, so are the words we hear greater than the words we speak. Let us not forget this! Let us not pauperize ourselves by our very importunity! Maybe we are vociferous when God is but waiting for a silence to fall in His earthly temples that He may have speech with His children."

Our Lord and Saviour, we thank Thee that Thou art set down at the right hand of the throne of God. Thou hast all authority in heaven and earth. Thy kingdom is truth. Thy sovereignty is over human souls. Thy authority is based on Thy holy love. We worship Thee! Thy love constrains our judgments. What Thou approvest is gain to us; what Thou condemnest is loss to us. Guide us by Thy Spirit, that in all things we may please Thee! Amen.

Friday, 21st. Psalm 144. 1-11.

We have here another mosaic, in which the words of Psalms 8, 18, 33 and 104 are found.

The ideas belong to a time when men were struggling for national existence, when sword met sword and only the stout-hearted could find a place for freedom. Our history makes it difficult for us to realize life when men are governed by elemental passions. Our settlements were peaceful, not as those of the first comers to these shores, not as those who tried to find a home and dwelling place in ancient times. So Israel never escaped from the sense of miracle in reading the chronicle of her achievements. Her numbers were few, her knowledge of warfare very limited, her leaders were ignorant of statecraft, yet she had become entrenched in the land. Jehovah had raised up His Joshuas, Calebs, Gideons, Davids, and these had gathered little bands of stout-hearted men who somehow had learned to fight. But victories had come in equally strange fashion. Sennacherib had been discomfited in a night, and more than once in Israel's story one had chased a thousand, and two had put ten thousand to flight.

This was the cause of the psalmist's wonder. Man had been remembered by God, and the Almighty had visited him. He saw God looking on when strong foes came and put their treacherous grasp on the soul of Israel. He heard Israel pray, and then he saw the treacherous hand unlock and its victim escape. A touch of God's finger scorches every evil thing.

No wonder that the story of Israel is enshrined in its psalms! Jehovah hath triumphed, His people are free; therefore is Israel a people of the harp, the timbrel and the dance. Redemption is an age-long wonder to her.

Have we that same note of wonder in our praise? Can we say: "The Lord hath done great things for us, whereof we are glad"?

Our God and Father, we will not falter at the roughness and steepness of our pathway if we can but know that this is the way our Master trod, the way to heaven and home. Help us to walk by faith! May our trust in Thee be our guide, our illumination! Whatever may be lacking in our joy do Thou complete through fresh revelations of Thy presence and of our heavenly home! For Christ's sake. Amen.

Saturday, 22nd. Psalm 144. 12-15.

Kent says: "This supplement to the prayer in 144. 1-11 has no connection with its context, and is beyond reasonable doubt a fragment from an independent psalm. The presence of many Aramaisms and its position in the Psalter suggest that it is a song of thanksgiving and exultation expressing the feelings of the Jews under their Maccabean rulers, when at last, as in the days of Simon, they enjoyed in peace the fruits of their many conflicts and victories. The figures of speech are vigorous, and the constructions original."

Concerning the description of godly youth Archdeacon Hare once said: "There is something so palpable and striking in this type that five and twenty years ago in speaking of the gentlemanly character I was led to say: 'If a gentleman is to grow up, he must grow like a tree: there must be nothing between him and heaven.'" The figure of consecrated maidenhood is equally beautiful. It may suggest a corner pillar, an architectural decoration suggestive of polished slender gracefulness and quiet beauty, or it may refer rather to the cornicing of a room which is carved in amazing patterns and bright colors, suggestive of appealing beauty and charm as pervading the home. There is an ideal manhood and womanhood to which the children of the godly are consecrated. Worship and consecration create an atmosphere. They give an indescribable charm which can only be compared to the bloom on fruit or the down on a butterfly's wing.

Yet there is nothing effeminate in these

descriptions. They belong to the country, and have all the sharp, strong features of rural life. Religion is virile as well as beautiful. Fellowship with God breeds strong characters. There is about a religious community an atmosphere of comfort and prosperity. A congregation of artisans will have a distinction from the neighborhood in which it worships. Religion is the mother of order, cleanliness, kindliness, comfort.

O Lord, our souls need to feed on Thee, the bread of heaven. We have sought nourishment from things that are unnatural to the children of immortality, and are impoverished. Grant that we may partake this day of the bread of heaven and the water of life! Thus may our weakness turn to power, our sickness to strength! For Thy name's sake. Amen.

Sunday, 23rd. Psalm 145. 1-6.

This is the only psalm called Tehillah, Praise. The Talmud says: "Every one who repeats the Tehillah of David thrice a day may be sure that he is a child of the world to come. And why? Not merely because the psalm is alphabetical (for the 119th is, and in an eightfold degree), nor only because it celebrates God's care for all creatures (for that the Great Hallel does), but because it unites both these qualities in itself."

God being what He is, the man who lives in recollection of Him cannot conceive of a time when His praise should cease. What higher, holier work is conceivable than the eternal adoration of God's high majesty and worth?

"High heaven that heard the solemn vow,
That vow renewed shall daily hear."

There is a magnificence about God in all His self-revelation which astonishes as well as inspires. Each generation of the sons of men steps forth into the dawning and beholds the works of the Lord which are most wondrous fair. The splendor of the glory of His majesty spreads itself across the sky, suffuses the landscape, radiates from all animated and sensuous creatures. Men's eyes read the poetry of life, and man awakes to himself as the greatest of God's poems, His most perfect workmanship.

Maclaren asks: "Does the psalmist conceive of himself as the chorus leader, teaching the ages his song? Or does he simply rejoice in the less lofty consciousness that his voice is not solitary? It is difficult to say, but this is clear, that the Messianic hope of the world's being one day filled with the praises which were occasioned by God's manifestation in Israel burned in this singer's heart. He could not bear to sing alone, and his hymn would lack its highest note if he did not believe that the world was to catch up the song."

Have we caught the spirit of the psalmist? Or do we prefer to sing a solo of thanksgiving? Why, even the throstle's song is a challenge to his kind, and is responded to all through the vale! True religion is not solitary. It seeks companionship. It yearns that all men may know that all men live under a panoply of love.

Our Father, we thank Thee for the world about us, and for the sky over our heads. We praise Thee for the austere loveliness of the wintry heavens, and for the beauty of the snow. Thou scatterest the hoarfrost, and makest it an exquisite tracery of Thy graciousness. We thank Thee for all who are near and dear to us. We thank Thee for the responsibilities Thou hast placed on our shoulders. We pray for grace to be faithful. Help us ever to walk in a manner becoming to the children of God! For Christ's sake. Amen.

Monday, 24th. Psalm 145. 7-10.

History is the herald of God's abounding goodness and righteousness. It pours forth its testimony as from a deep fountain. The almighty Lord purposes what is kind, and His power executes His will. The universal testimony is to the transcendent goodness of Him who rules over all. God's works are His self-attestation of what is just and kind as being inherent in the universe.

Whatever the outward seeming, the will of God expresses itself in stooping to give. There is no need in the universe too trivial for His notice. He distills the dewdrop on the grass of the prairie, He hears the young ravens when they cry, He says: "Leave thy fatherless children to Me, I will preserve them alive." He is interested in the welfare even of sinners, causing His rain to descend and His sun to shine on them, and sending His messengers to persuade them to turn from their wickedness and live.

All God's works are witnesses. The great pleaders of Jehovah that Israel summon all nature to corroborate their testimony to the gracious disposition of the Lord toward those who do not remember and who never think. God would have everyone know and think of His doings, and what is His will for them. Religion means that to which men are bound. Our life must have an anchorage. There is some meaning to it, and everything in earth and sky bears testimony that we are meant for Him who is goodness and righteousness altogether.

We pray, O Lord, that the light of life may be kindled in our souls through the presence of Thy Holy Spirit. Do Thou help us to be alert and watchful, to have our lamps trimmed and burning, to have our reserves of oil! May our loins be girt about, our feet ready sandalled for the road, and our souls prepared for Thee! So may we always be ready and our ears be open to the call of the Bridegroom! In His name we ask it. Amen.

Tuesday, 25th. Psalm 145. 11-16.

God's kingdom knows neither beginning nor ending. It covers all the history of time. It was before the heavens and earth were made, and these are but its visible expression. It ever unfolds itself as life advances. All things in earth and heaven are involved in it, and essential to it. Its consummation affects everything that has life. It is the goal of history. Therefore every physical law which man discovers is part of the gospel of the kingdom. Its meaning is part of the counsel of God which we do well to heed.

We must not lose sight of the particular in the general, of the individual in the mass. There are those who fall and fail. If we listen only to the big generalizations of the laws of life we shall say nature is eliminating the unfit. We must learn, however, to look at nature through a microscope, and discover the healing energy which she displays. Kindness is as inherent in nature as justice. "Jehovah," says the psalmist, "holds fast the falling as they are in the act of falling." That is, when a man reaches the point when he is swooning into unconsciousness, when heart and flesh fail, Jehovah holds him fast. When men are bowed down with the burden of their sorrows, their infirmities and distresses, God gives them fresh heart. He is the universal provider. Somehow bread arrives, somehow manna and quails are discovered in desert places. God is the great Father directing the supplies for His ever-increasing household, and regulates life with calm confidence. "He opens His hand, which is ever full, much as a man who feeds the doves in his court does, and gives pleasure, that is, that which is good, that which is the fulfilling of their desire, in sufficient fulness to all living things."

Our Father, in the midst of the gloom that encircles the world we pray that we may ever be alert to the promises of God. May our eyes be toward the top of the mountains whence the promised day shall dawn! May we know that the reign of peace and justice is at hand, that doubt and terror are fleeing from before the dawn, that the Prince of peace is coming to reign in the earth! Amen.

Wednesday, 26th. Psalm 145. 17-21.

Rest assured that the universe is built on holy love, and that in all the processes of nature God practises mercy. True, His face is against them that do evil, to cut off the remembrance of them from the earth, but to all others without partiality He is near in truth, in assurance of mercy and without uncertainty of mind.

Smellie says: "The Lord is nigh. How musical and fragrant the old words are! Yes, and how true! The fatalist tells me that chance, or law, or nature, or heredity, or society, or some other careless and impersonal and unloving power, determines your life, and you have no liberty. The worldling tells me there is nothing better, nothing higher, nothing more precious than what this earth can give you, its money, its pleasure, its fame. The pessimist tells me this world is a wilderness, and it is a misfortune to live at all. The skeptic tells me there is no future. But the Lord is nigh, emancipating me from all confining bonds and fetters. To His glory I can consecrate my days and nights. When He uses me I am more than conqueror. I am in union with God, who permits me to share His own eternity. The Lord is nigh, and where He is there will His servant be."

We thank Thee, O God, that though a mother may forget her child Thou lovest us with an unchanging love. Thou hast engraven our names on Thy hands; we are Thine. Thou watchest over us by night and day, Thou hearest our sighing, Thou countest our tears. Teach us to learn doubt no more! Grant that perfect love may cast out fear! May we be persuaded that Thou art unchanging truth and love and power! For Christ's sake. Amen.

Thursday, 27th. Psalm 146.

The psalmist will not merely sing a hymn of adoration, his whole life shall be filled with praise. He will render to God the homage of adoring thought, for He is the unchanging and everlasting Father. It would be vain to trust in the most powerful of men, because they are subject to the exigencies of life. Sickness and death may slay them, misfortune may overtake them. Even if their affection is toward us they are liable to be influenced by false slanders.

If death may prevent our most loyal friend from helping us, death cannot touch God. If misfortune can limit the resources of our fellows, no misfortune can limit the ability of God. If men can change their minds, or forget, or turn away from us through prejudice or selfishness, God never changes. He can do what He promises, and His truthfulness is the guarantee that He will. The oppressed He has promised to deliver, the hungry He has promised to feed, His faithfulness can be depended upon.

Let strangers, widows, orphans trust in the fidelity of Jehovah! Their misery shall have a blessed issue, while the wicked shall be undone. No wonder that he who is persuaded of the triumph of goodness cries, Hallelujah!

Our souls would wait on Thee, O God, and unto Thee would we bring our adoration and our petitions. We pray that as we come to Thee we may find Thee near. Thy presence turns earth into heaven. Grant that our faith may be increased! Help us to guard the grace which Thou hast given unto us! If we are tempted, may Thy word be hidden in our hearts, so

that we shall not sin against Thee! Let us hear Thy voice speaking to us, and enable us to do Thy holy will! Amen.

Friday, 28th. Psalm 147.

Maclaren says: "The allusions to Jerusalem as rebuilt, to the gathering of the scattered Israelites, and to the fortifications of the city, naturally point to the epoch of the Restoration, whether or not we suppose that the psalm was sung at the feast of the dedication of the new walls. In any case, it is a hymn of the restored people, which starts from the special mercy shown to them, and rejoices in the thought that our God fills the earth with good and reigns to bless, in the realm of nature as in that of special revelation." The Septuagint makes verses 12-20 into a separate psalm. If we treat it as one psalm we have a threefold challenge to praise God. Verses 1-6 exult in what God has done for Israel, verses 7-11 see the gracious dealings of God everywhere and toward everything, verses 12-20 combine these two views.

Jehovah had found Jerusalem in ruins and His people in exile. He brought them back, and made the hills and valleys vocal with their hallelujahs. He rebuilt and repeopled Jerusalem, and made its latter glory greater than its former glory. He who numbers the stars and reveals His omnipotence in His power over the universe has shown Himself mighty, all-seeing and alert on behalf of His wounded outcast flock. Infinite in understanding and ruling over all He displays His sovereign majesty in the rescue and uplifting of His distressed children and the dethroning of the wicked.

He who has found God through his own experience and that of his own people must learn to look abroad and discover that the Almighty is lord of all, and that His tender mercies are over all His works. There is a breadth which is as shallow as a swamp. On the other hand there is a universalism that subdues us by its grandeur, as when our Master said: "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life." True religion realizes that God is infinitely high, yet infinitely near. As some one has said: "The psalmist brings together countless stars and broken hearts." It is not easy for us to get these two thoughts into our minds at the same time. Still harder is it for us to think them as one thought. It seems such a far cry from all the stars of heaven to one poor bleeding heart, from those myriad points of fire to a few human tears. In our fragmentary thinking we draw dividing lines across the undivided, and fail to see that the limited and the illimitable are not two things but one. But the psalmist brought stars and broken hearts together.

We ask, O God, that by Thy favor we may be permitted to call Thee our own God. Our souls thirst for Thee as the hart pants for the water brooks. Grant that we may find shelter and refreshment in communion! There can be no joy comparable to the privilege of serving Thee, and we pray for grace to do Thy holy will during the hours of this day. For Christ's sake. Amen.

Saturday, 29th. Psalm 148.

Isaac Taylor says: "It is but faintly and afar off that the ancient liturgies (except so far as they merely copied their originals,) come up to the majesty and the wide compass of the Hebrew worship, such as is indicated in the 148th psalm." The idea is frequent in the Old Testament that God's dealings with His people are so wonderful that the heavens are not too vast nor the earth too spacious to be called to witness them. Isaiah begins his prophecy by crying: "Hear, O heavens, and give ear, O earth, for the Lord hath spoken!" So Moses spake: "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth!" So Jeremiah ejaculated: "O earth, earth, earth, hear the word of the Lord!"

The psalmist challenges the heavens to praise Him who has created the universe. The angelic hosts are to lead the chorus of the skies. The boundless depths of space are to praise their Maker. The watery mists that spread themselves as a veil over everything are to become articulate with adoration to One who creates and sustains and so regulates each and every part of the vast mechanism that nothing is injured, but each fulfils its place and function in the whole creative plan. These stars and planets and exhalations are obedient to the laws of Him who ordained them, and through their obedience are capable of adequate praise.

Then the earth is challenged. The ocean depths are summoned to raise their voices in the hymns of praise, the air is exhorted to be vibrant with thanksgiving. The rattle of the hail, the howling of the wind are tuneful in adoration. The blossoming trees and all sentient creatures have the power to praise their maker and their friend. Each of them is a pensioner of God. "Every living thing is ever moving forward, working toward an end which is unattainable, —perfection."

Hugh Macmillan said of flowers: "The whole science of flowers to the thoughtful mind in these days is full to the brim of the most delightful and suggestive poetry. It is not perfect creation, complete all at once, that we see, but God sowing seeds, making things to grow by outside circumstances and living forces within; slow, gradual evolution from the nebula to the full-orbed star, and from the chaotic star to the skilfully ordered and richly furnished earth, fit to be man's dwelling place, and

the scene of probation for immortal souls."

Man is challenged. He praises God not merely as nature praises, but because of a providence and a redemption which the lesser orders of creation do not know or understand. Israel is a people near to God, and therefore is to lead all creatures in their praises to the giver of all, God. Are we fulfilling our calling? Because we are better instructed we ought to sing more eloquently of the mercy and compassion of the eternal Father.

O Father, hear the humble prayer we offer Thee! Forgive the weakness of our love! Help us to see Thy hand leading and supporting us! Grant that we may hear Thy voice as it counsels us! Wherein we have failed to see Thy kindness, do Thou pardon our blindness! We thank Thee for Thy gracious invitation to all who are in error to turn unto Thee and be saved. Dear Lord, we crave this boon! In Christ's name. Amen.

Sunday, 30th. Psalm 149.

The first portion of this psalm is full of exuberance. It is like the dawning of the springtime. Israel has been recreated as a nation. Her anguish has ended and youth has come back to her. She knows herself as bound to Jehovah by ties of love. Her king is on the throne; not an earthly potentate such as has so often betrayed his trust and led his people to disaster, but God the almighty, against whom wicked men hurl themselves in vain. Jehovah delights in His people, His happiness is in their joy, their fulness of life, their development of the beauty of holiness. Everything that enriches their lives brings joy to His heart. When trouble came on them, when they were taken away captive, they had palpable proof of the divine displeasure; now that they are dwelling in security and peace and facing a new era is ample demonstration of His favor.

The second portion of the psalm is of the same spirit as the imprecatory psalms. It is not a sentiment which Christians should endorse, and yet it is one which they should understand before they condemn. We do not endorse all that Oliver Cromwell and his psalm-singing Roundheads did, but we need to remember what it was that drove them to arms and to ask ourselves if we revolt from the iniquities that seemed to them to necessitate war. Maclaren says: "The picture of God's people going forth to battle, chanting His praises and swinging two-edged swords, shocks Christian sentiment. It is not to be explained away as meaning the spiritual conquest of the world with spiritual weapons. The psalmist meant actual warfare and real iron fetters. But while the form of his anticipations belongs to the past and is entirely set aside by the better light of Christianity, their substance is true forever. Those who have been adorned with Jehovah's salvation have the subjugation of the world to God's rule committed to them. The weapons of our warfare are not carnal. There are stronger fetters than those of iron, even the cords of love and the bands of a man."

Our Father and our Saviour, we pray that the seed of holiness may be implanted in our souls and may grow up into fragrance and beauty. We pray that we may toil without fainting, that we may be kept pure in the midst of temptation, and that we may learn ever to do that which Thou hast committed to us. For Christ's sake. Amen.

Monday, 31st. Psalm 150.

Perowne says: "The great closing hallelujah, or doxology, of the Psalter, in which every kind of musical instrument is to bear its part as well as the voice of men, in which not one nation only, but everything that hath breath, is invited to join. It is one of those psalms which declare their own intention as anthems, adopted for that public worship which was the glory and delight of the Hebrew people; a worship carrying with it the soul of the multitude by its simple majesty and by the powers of music, brought in their utmost force to recommend the devotion of earth in the ears of heaven."

We do not know whether the psalmist is thinking of the temple in which those who have the open vision not only see and hear the chanting choirs of Levites and the praise of vast multitudes but also the adoration of cherubim and seraphim, or of the universe which is God's home and in which the stars and heavenly hosts, the earth with its teeming life, the dawning and the sunset, and men who have known God's redeeming acts, unite in praising Him who has done so valiantly. The mightiness of Jehovah has been matched by His kindness, and therefore do His people bless Him. One day the anthem will be sung by a full chorus. Everything that has life, every human voice shall make melody unto Him whose goings forth are glorious.

Our God and Father, unto Thee shall hymn and chant and high thanksgiving continually ascend. Those who dwell in the eternal light cease not to adore Thee. So long as seedtime and harvest, sunshine and rain, day and night continue, Thou shalt be praised. Whilst there are trees in the fields and birds on their branches carols shall be rendered to Him who provides for the wants of all living things. But we, who were made in Thy image and after Thy likeness, who know Thy name, who have been redeemed by Thee, must praise Thee chiefest and best. Grant that all men may learn Thy name, and that the time may soon come when all redeemed ones in earth and heaven shall unite in praise to Thee and to the Lamb! Amen.